THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

VOL. VI. No. 14. NEW-YORK, SATURDAY, JUNE 18, 1836. Whole Number, 274.

For the Churchman.

Archbishop Cranmer.

The Church can boast of many a son
Meet for a mother's gem,
Who victor-palms in death have won—
Right well she honors them!
And yet no brighter name than thine
Is written mid the hosts that shine
Around her diadem;
And well thy epitaph might be,
"She hath no worthier son than he."

But iron superstition fain
O'er all thy course would frown,
And leave with guilty hands a stain
Upon thy fair renown.
There is a stain we cannot veil,
For thou wast man, and man is frail;
Yet dims it not thy crown,
Nor mars the whiteness of thy vest
In the calm paradise of rest.

One dark spot on yon glorious orb,
The monarch of the sky,
Can ne'er his golden rays absorb,
Or hide from mortal eye.
And shall a single stain obscure
A life like thine, so meek and pure?
Oh! if 't is writ on high—
That hour of weakness, darkness, doubt—
Some angel's tear will blot it out.

O'er troubled seas a gallant bark,
When tempests meet to play,
And storm-clouds round her hover dark,
Holds proudly on her way;
Then bounding o'er some billow's brink,
Mid the wild waters seems to sink,
Yet mounts above the spray;
While moon-beams struggling though the clouds
Fall dimly on her tatter'd shrouds,

And then, the angry waves endured,
And the wild tempest o'er,
In calmer tides she 's safely moor'd
Beside the wish'd-for shore,
Thus for awhile that fiery storm,
Meek prelate! crush'd thy aged form,
Too sternly tried before;
Yet soon the hour of weakness pass'd,
For thou wast victor at the last,

And if there be, who aught require
To wash that stain away;
A baptism of blood and fire
Hath purged thy mortal clay;
And mid the flames, with quivering breath,
Thou 'st own'd thy Master to the death:
So brightly closed thy day—
Though transient clouds and shadows dun
Flitted across its evening sun.

But once thy noble spirit droop'd;
But once, with weary wing,
Down to the earth in weakness stoop'd
In all thy journeying;
Then catching fresher vigor, flew
Up to its heavenward path anew;
And now, where anthems ring,
From martyrs, saints, and seers of old,
Nor faith can fail, nor love grow cold.

New-York, June 9, 1836. B. D. W.

COMMUNICATIONS.

For the Churchman.

CONGREGATIONALISM.

NO. II.—THE LITURGY.

Another objection to Congregationalism is, that it is destitute of a liturgy. That precomposed, set forms of prayer, were exclusively used in the worship of the Jewish Church, and almost exclusively in the worship of the primitive Christian Church, are points which can be satisfactorily proved. But though we should not claim for the use of them any thing like divine or apostolical authority, an unanswerable argument in their favor may be grounded on the eminent utility of such forms. In order to make this subject as plain as possible, I shall observe, in the first place, that precomposed, set forms of prayer, in other words, an authorized liturgy, are useful, because they give decency, solemnity, and interest to acts of public devotion. Where no liturgy is employed, extemporaneous prayer is of course the substitute, and a whole congregation is called upon to follow the leading of a single individual. The effect of this is to produce a general habit of listening to prayer instead of praying, and the great prevalence of this habit in all congregations where extemporaneous prayer is depended on, is obvious to the most superficial observer. In addition to this, it must be admitted that a small number only in such congregations ever listen with a tolerable degree of attention. Nor is this strange; it must be extremely difficult for a man of ordinary powers to infuse into his prayers so much pathos, and clothe them with so much beauty as to render them decidedly interesting to most of his hearers: he may do this occasionally, but in the majority of cases he will fail. He is liable to be embarrassed and excite the pity of his hearers, to be ludicrous and provoke them to smile, but he is almost sure to be dull and render them listless. He is also liable to draw out his prayers to a very unreasonable and tiresome length, and then his hearers, instead of being warmed and edified, will become impatient. Besides, he well knows, that if from sabbath to sabbath he offers the same petitions, couched in the same language, he will be accused of formality, and he is obliged, in order to avoid such an accusation, to study variety, and not unfrequently in his search after variety he runs into extravagance and nonsense. It may be said that a minister of just the right stamp will be able to avoid all these evils: but granting this, where shall such a minister be found? I may safely answer, no where on this side of heaven. The Gospel, in respect to its ministrations, has been committed to human hands, and a good liturgy provides for human frailty; while Congregationalism imposes a burden which no man can bear, with honor to himself and advantage to the Church. And I may remark in passing, that here is one cause of that low estimation in which Congregational clergymen are almost universally holden.

The excellence of the English liturgy cannot be questioned. Its prayers express the wants of men in language at once simple and beautiful, and many of them were composed by the saints and martyrs of the primitive ages, and one of them by the Lord Jesus himself. Its anthems breathe an elevated and heavenly spirit of devotion, and the order of its arrangement is well adapted to sustain the interest of worshippers, and to render their exercises profitable and edifying. It guards against inattention and weariness by giving all the members of the congregation something to do; by assigning them not a passive, but an active participation in the services of the sanctuary; by calling upon them to accompany the minister with audible voice in offering its prayers and in uttering its praises, or to express the assent of their minds and the accordance of their feelings by a solemn amen. But Congregationalism scorns the advantage to be derived from this, or any other liturgy; and in its zeal against formality it has rendered its own worshippers formal in the highest degree, and in order to avoid the possibility of making religion gaudy, it has clothed her in rags.

I shall observe, in the second place, the use of a good liturgy brings the great doctrines of the Gospel before the mind so frequently, and in such a shape, and under such circumstances that they are known, understood, honored, and loved. Almost every Congregational minister is pained with the observation that the people of his charge and the members of his church are lamentably deficient in the knowledge of those things which most emphatically belong to their peace; that although they profess to be orthodox, their orthodoxy is of a very doubtful kind, since they hardly know what they believe; that they feel no great attachment even for the most important parts of Christian doctrine, being ready to listen with favor to the promulgation of every new scheme of faith which may chance to be thrown in their path, and liable to be led entirely away from the standard which they had once acknowledged as right, and to which they had solemnly pledged their affiance. The inexperienced Congregational preacher may suppose that he shall be able to improve this unhappy state of things. He may enter upon a systematic plan of teaching his hearers what they should believe and hold; he may develop and explain in their order the great truths of revelation, with the hope that he may succeed in infusing knowledge, producing conviction, and eliciting attachment. That he will be utterly disappointed I will not affirm; that he will be almost utterly disappointed, judging from my own observation, I fully believe. After all that he can do, he will probably find that many of the members of his own church are in a great measure ignorant of those very articles which they once publicly adopted as the foundation of their highest hopes, and as the directors of their whole future existence; that without the least hesitation, they would speak and act inconsistently with them all. The great difficulty lies in the fact that in Congregational devotions the main doctrines of Christianity are not clearly and systematically set forth, and then the tacit idea is originated and fostered, that there may be very good prayers, and of course very good religion, without them. This idea discards the necessity of holding the doctrines in question, degrades them to a place of secondary importance, and leaves the mind quite unconcerned about them, and quite willing to give them up at the instigation of every pretender to new light and superior piety. Against all such evils a good liturgy provides an effectual barrier: it intermingles the essence of revealed truth with the solemn acts of prayer and praise; it kindles the fires of devotion on the altar of heavenly doctrine. In this way the great features of the Christian system are indelibly impressed on the mind, and as they have become associated with the most interesting recollections of celestial employments and joys, they are warmly loved. Even those to whose feelings evangelical truth is by no means congenial in itself, receiving it in connection with all the beauty and sublimity of the liturgy and of liturgic worship, learn to venerate and admire it, and are rendered unwilling to exchange it for smooth and lulling error.

It must also be added that the English liturgy, by associating the great truths of the Bible with the history of those events which attended their promulgation and development, and of those individuals through whom they were originally communicated to men, or by whom they were afterward confirmed, has given them a peculiar interest, and rendered their hold on the memory and affections peculiarly strong. This advantage, too, Congregationalism has utterly rejected, as if it intended to render Christianity in the highest possible degree uninviting to its friends and repulsive to its enemies; and in this it has succeeded so effectually that the ordinary course of its exercises does not produce, and is not expected to produce, much effort. Irreligious men are driven off quite beyond the reach of its influence, and even those who delight in the worship of God, and therefore frequent the sanctuary, are reduced to a state of deplorable indifference and apathy. The necessity of resorting to something extraordinary, something which shall strike by its novelty or attract by its splendor, is strongly felt. Even the great doctrines of the Gospel must be forced into a new shape, so as to render them in a higher degree exciting and effective, at the same time a vast array of measures which well deserve the name of new must be put in requisition, and a strong agitation of public feeling must be produced, else nothing can be done. Excitement and commotion are regarded as the sure and sole marks of spiritual prosperity in the Church, and the first inquiry made by those who would learn the state of religion in any place, is, whether there is a revival there, and if such an inquiry is answered in the affirmative the case is looked upon as another instance where the Lord has poured out his Spirit and appeared in his glory to build up Zion; while, perhaps, the revival has been set on foot by the employment of most unwarrantable means, has been marked in its progress by the wildest extravagances, and to the candid observer seems adapted to yield in its results the grapes of Sodom and the vintage of Gomorrah. If, on the contrary, the inquiry referred to is answered in the negative, expressions of sorrow, on account of the languishing interests of the Redeemer's kingdom, are uttered, and probably not without sufficient cause. Indeed, Congregationalism has not the power of keeping up in its churches a state of spiritual health; it can produce the burning heat of fever, but this will be succeeded by the death-like stupidity of palsy: it must have revivals in its own sense of that term, and if they cannot be produced by allowable instrumentality, still they must be produced, and under pressing circumstances it is hardly deemed wrong to take weapons forged by the prince of darkness in order to fight the battles of the Lord. These revivals are necessarily periodical; every attempt to prolong them beyond certain limits is sure to fail, and the intervals between them are protracted and gloomy. This state of things the introduction of a good liturgy would powerfully tend to remedy, and I may safely affirm that without a liturgy it cannot be remedied. I observe,

In the third place, that a sound liturgy is capable of restoring a church that has lapsed from the true faith. Every church is liable, under the operation of certain causes, to embrace sentiments which the Bible condemns. If a church which has no liturgy fall into fundamental error, it can never recover itself; it has fallen never to rise. Instances in point may be collected in almost any number, from the history of Congregationalism in New England. Churches once large and apparently flourishing, have gradually receded from the truth until they have reached the farthest limits of modern Unitarianism, and they still remain lost in the mazes of error, unless haply, they have become utterly extinct. In most of them a few individuals have been found who would not consent to float on the prevailing current, and they have been forced to abandon their houses of worship and every thing connected with them, and to form themselves into new churches, erect new buildings, and procure new preachers. Now it is probable, that the churches of New England would never have apostatized, had they availed themselves of the advantages to be derived from the use of an orthodox liturgy; and it is equally probable, that, if from any cause they had embraced false doctrine, an orthodox liturgy would have brought them back in a short time to their primitive faith; but they have no such restorative agent, and they must, therefore, wax worse and worse till they perish; nor is it improbable that the churches which have risen out of their corruptions, will eventually pursue the same course and come to the same end.

For the Churchman.

A FAMILIAR EXPLANATION OF THE MOSAIC HISTORY OF THE CREATION.

The history of the creation is only the account of the progressive manner in which our world and system were brought into order, in the space of six days. *In the beginning*, &c. means that the first step God took was to produce the matter out of which our heaven and earth were afterward formed. How long it lay before the Spirit of God moved on it, is uncertain. But the earth was without form—a confused, indigested mass of matter, without order or shape; the heavens and earth—all the elements, fire, air, water, earth, all blended together. Darkness, too, overspread the whole, called *the deep*. In this *the Spirit of* God *moved upon the face of the waters*. What before is called the *deep*, is here called the *waters*. This confused mass of rude matter was, therefore, in a fluid state. The word translated *moved*, means to *brood over*, as a bird does over its eggs. By spirit some have understood *wind*, for the Hebrew word signifies both; and that God sent a strong wind over the mass, to separate the light parts, which compose the air, and thereby dry the mass and fit it for his next operation. Whether this was done by a wind or the Spirit of God, it was equally the operation of his power. *Wind*, in the present acceptation of the word, it could not be; for that is only air in quick or strong motion. It was the power of God operating on the mass, to separate its light parts into air, and in some degree dry the remainder. This light air mounted upward, and formed what, with respect to our earth, we call the heavens—the space where the clouds are expanded, and where the planets roll.

Thus was the air separated from the other elements,* in such degree as God saw best, and the remaining mass became, in proportion, more dry and uniform. But darkness yet lay over all when God said, *Let there be light*, &c. By this light, I suppose, is meant the elements of fire, the properties of which, we know, are *light* and *heat*. This element lay mixed with the water and earth, till God called it forth into its separate state—when swiftly moving from the centre, agitating, dividing, and separating the grosser substances, and fitting them for further operations, it collected in a body on the surface, dispensing light and heat. Its use in this state was to warm and dry the remaining mass. But that its operation might not be too strong, and its effect too sudden, God collected it together on one side of the earth, and caused it to move round the earth, or the earth to turn round under it, which caused the vicissitude of day and night, alternately heating and refreshing the earth. From the expression of Moses, that the evening and the morning were the first day, I should suppose this motion began at what we call noon, and that from thence to the next noon made one natural day. We all know how grateful to man, and beasts, and vegetables, the alternate returns of day and night are, in the summer season; and are very sensible how soon the air would be heated, and the earth scorched, were day always to continue. Much greater must have been the heat when all the fire of our system was collected on the surface of the earth, to heat and dry it, and fit it for the further operation of God on it: most necessary then was it that this effect should be moderated by the due returns of shade and darkness. It is remarked that God saw this light, *that it was good*—he approved it—saw that it was fitted to answer the purposes for which he intended it.

The air and fire being thus separated, God said, Let there be what we translate *firmament*—the word signifies expansion, something spread over—and let it divide *the waters from the waters. And* God *made the firmament*, and *divided the waters which were under the firmament from the waters which were above the firmament*, i. e. God gave the air a stability and force of expansion, making it capable of buoying up and sustaining the vapors and moisture exhaled from the globe, by the fire and light—of retaining them in clouds, to water the earth, and refresh it, in the form of dew and rain. And this expansion he called *heaven*. This ended the second day. There now remained only two elements in their mixed state, *earth* and *water*. While the air and fire were unseparated from them, they kept the earthy particles light and buoyant, and prevented them from sinking. But when they were separated, the earthy parts, deprived of air and fire, became heavy, sank down to the centre, and the water rose to the surface, and covered the whole face of the globe. In this state God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so. The earth rose, in such places as God saw proper, above the waters, and by its rising made deep places or beds for the waters to run into. What instrument God used to accomplish this effect, is not said. Probably some amazing convulsions of nature, earthquakes, and thunder. The Psalmist, manifestly alluding to this event, says, *At thy rebuke they —the waters—fled: at the voice of thy thunder they hasted away*. Thus separated, the dry land was called *earth*, and the collections of waters *seas*. The earth being thus separated, and warmed and dried by the fire or light which moved round it, God commanded it to bring forth grass, and herbs, and trees: and it was so. They grew up in full maturity, bearing their seeds, to continue their different species, and decorate the earth with various verdure. Here the third day ended.

The fire, or light, which, by moving round the earth, had warmed and dried it, and made it fit for the production of vegetables, had now answered the end God intended by it. Its continuance might have occasioned too much heat and drought for the grass and herbs with which the earth was covered, and God disposed of it in another way, for he said, *Let there be lights*, &c. The word translated lights is different from that, when God said, *Let there be light*, and means *luminous bodies*, which communicate light to others. At the command of God, the fire which had been on or near the surface of the earth, retired in a compact globe, and became the sun, in the centre of the system, dispensing light and heat, measuring the length of the year, forming the seasons, and making the alternate return of day and night to all the planets which move round it. Another globe, too, was made to measure the months, and by reflecting to us the light of the sun, to illuminate the darkness of the night, without heating the surface of the earth. It is added, God made the stars also, i. e. all the planets, with their attendants, which belong to our system. Thus ended the fourth day.

Every thing thus prepared—the air formed into an expansion for the planets to move in, and to sustain the exhalations from the earth—the light formed into a globe of fire to enlighten and warm the earth—the earth covered with vegetables—the waters collected into seas, and lakes, and rivers—God thought fit to call into life that vivifying, animating principle which his Spirit, by brooding over the chaos, had imparted to the different elements, and God said, *Let the waters*, &c. (Gen. i. 20-22.) Moses here uses again the word *create*, which he had not used since the first production of the matter of the world; all the subsequent operations of God being to reduce that matter into form and order, according to his own purpose. But here the word is again used to show that the living creatures were not produced by the natural power of the elements, but by the immediate power of God. The word translated whales means any great and enormous fish, and is used in the book of Job to denote the *crocodile*—called also *leviathan*. And God blessed them, gave them the power of preserving their own life, and of multiplying and increasing their species. This ended the fifth day.

The earth was yet uninhabited, when God commanded it to "bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind." And that we might not think the earth produced the animals by its own natural virtue, but only in consequence of the word of God, it is added, "And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind."

Thus were the air, and waters, and earth replenished with animals, or living creatures, blessed and rendered prolific by their all-gracious Creator, who, pleased with the work of his hands, on seeing them all perfectly adapted to answer the end he had proposed by them, pronounced them good.

There seemed, however, a deficiency in the inhabitants of the world—there was wanted some being capable of contemplating and admiring the astonishing structure of the heavens and the earth, of enjoying with a rational mind the good things of God's creation, and of looking up to him with gratitude and adoration for all the bounties of his heavenly goodness. "And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." He did not command the earth to bring man forth, as he had done the other animals. What we should call *deliberation*, *contrivance*, and *advice* were used in the formation of this last and best creature of God in this world; endowed with reason and understanding, freedom and uprightness of will. To him was committed the dominion over the fish, and fowl, and cattle, and creeping things, and over all the earth, that being in subjection to him, they might fear him, and contribute to his happiness. After blessing him, and giving this dominion without reserve, God gave him all the herbs, and seeds, and fruits of the earth for his food, for the nourishment of his body, and support of his life. And to the animals he gave the green herb for their food. Thus on the sixth day God ended his work of creation. Beholding every thing he had done, he saw it was perfectly agreeable to his divine mind, exactly adapted to the end he had designed by it. "And God saw every thing that he had made, and behold *it was* very good." Catholicus.

For the Churchman.

A PRACTICAL HINT.

It appears not sufficiently understood, that one means of resisting the devil is, *not to resist* the evil that he so often brings upon us, by his agents among our fellow-men. He is, in some sense, the parent of this evil, wherever it is inflicted by design; but we shall most successfully oppose *him* by yielding to *it*. This is true, not only because in meekness we preserve our own spirits from harm, but the fury of the oppressor is usually abated by the yielding of those whom he would injure. In other words, there is no power so mighty to overcome the evil of the wicked as the goodness of the upright; for its exhibition is the array of almighty strength against only created, though infinitely malignant energy.

It is the custom of men *not* to yield, *lest* they should suffer. The result is, they have to bear a great amount of injury that is chiefly provoked by violence of their own. We may every day hear persons reproaching others as the causes of their suffering, when it would be accurately traced to their own disobedience of scriptural injunctions.

If it were not too late in the world's history, it might be of service to suggest, our Saviour has given some very precise rules of conduct, quite other than we find generally adopted. He enjoins, "But I say unto you, that ye resist not evil: but whosoever will smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. And whosoever will compel thee to go a mile, go with him twain." I am aware it is common to suppose that Christ did not intend these directions in any thing like their literal import; but it is certain that obedience to them, when taken in their plainest signification, is the surest way to accomplish all that disobedience hopes to effect. A literal compliance, instead of making us the slaves of our fellow-men, instead of subjecting us to repeated insults, is the very means of commanding their services, and fully securing their highest respect. Like all the other commandments of God, these injunctions are specially designed to promote the good of those who obey them, and not, as many suppose, arbitrary exactions, or, at best, only tending to the general good at the expense of individuals.

Will the reader, if he has never done so, try the experiment of yielding at those numerous points where the assertion of even right becomes the commission of wrong? These cases are of almost daily occurrence; and at first thought it may seem ruinous to a man's interests to adopt the rule proposed. So it might prove, were there no God in heaven; but while he rules, men will not permanently suffer by their obedience to him, or by imitation of his example. See how steadfastly he requites good, where there is seldom any return but of evil. What would become of our entire species if He should cease to love his enemies, and to yield a multitude of favors to those who, at the same instant withhold his clearest rights? Go, fellow-man, and do likewise; and if you look for no future, you will receive a rich present reward. There is more worldly prudence in the Bible than you may have supposed. C. S. A.

Morristown, N. J., May 7, 1836.

For the Churchman.

Mr. Editor,—If I rightly understand "Juridicus," he agrees that the bishops are neither a "house" out of the General Convention, nor yet a "body" in any sense worth contending for. This is the grand point. For though the Michigan affair has led to the discussion, it is insignificant as compared with this great and permanently interesting doctrine—a doctrine which has Scripture for its basis, and public opinion as reasonable as it is irresistible, for its collateral support.

Still I do not agree with him in his views of the canon in question. He argues that the *primary* movement in the election of a bishop is so different from the *secondary* or ratifying movements, that the former requires a deliberative meeting for the purpose, while the latter do not. To this I reply, that his argument may be good for the making or the mending of a canon; not for the mere interpreting of one which contains no such feature, not a trace of it. The canon (sect. 2,) was obviously intended to confer a right, viz. on a certain kind of dioceses; that right, exactly as conferred by the General Convention, is theirs; and no power but that Convention can justly diminish it: but to require the bishops to meet, when the canon does not require it, is to increase the difficulty of giving bishops to such dioceses, and so diminishes the right conferred by the canon; *ergo*, the bishops ought not to be required to meet. Neither the bishops themselves, nor the standing committees, have the moral power thus to lessen a privilege granted by an authority superior to theirs.

But we have an array of judicial opinions, that when a duty requiring deliberation is devolved on several persons, they must meet in order to deliberate to the greatest advantage; and one of the authorities expressly, several of them by implication, and indeed the alleged principle itself declare that all must meet: to argue that only a *majority* need assemble, when the very principle forbidding separate action is, not that the thing cannot be done, but merely that it cannot be done so well—to argue, I say, that an assembled majority will suffice, is to assign *arbitrarily* a limit to the obligation of the principle assumed. Hence, the objection in my former piece—that all our bishops cannot be expected to assemble—is valid against the applicability of this rule to the case in question. "Juridicus," arguing as he does, speaks as *arbitrarily* in saying that a majority only need meet in council, as I should, were I to adopt his general views, and yet say there need be no meeting.

I have a great respect for sound legal constructions, when they are founded on the reason of things; and I appreciate highly the benefit to be derived from them when applied to the illustration of matters ecclesiastical, provided the ecclesiastical case be *similar* to the secular one. In ecclesiastical trials, for example, the rules and principles of civil or criminal courts should, as far as possible, be adhered to; because the issue, guilty or not guilty, is the same in both. But it may well be questioned whether such a similarity exists between the selection of a bishop by our bishops, and the cases adduced by "Juridicus." In the latter, certain functions were to be performed by persons who were all presumed to be capable of travelling so as to assemble together, who appear to have lived at a moderate distance from each other, and who doubtless would have their expenses, if any, borne under the authority of law. But how different the condition of our bishops! Those of them who have coadjutors are presumed to be *in*capable of travelling far; many of them may have coadjutors at the same time; and were there, say three such bishops at distant points on the sea-board, and three others in the far West, no man would contend for a moment that the canon ought to be construed as "Juridicus" would have it: nay, taking things as they now are, if for one of the newly devised meetings of our bishops a place were chosen not more central than Pittsburg, (i. e. not farther West or South) the good sense, not less than the good feeling, of our whole communion would say that it was unjust toward the aged and infirm bishops on the Atlantic coast, and did not accord with the right view of the canon; it would be at once acknowledged, that though general conventions, which are essential, must be held at places where all cannot attend, other meetings which have no other than a supposed expediency ought to be dispensed with. Then, as to distance from each other; I doubt if any of the quotations of "Juridicus" had reference to the assembling of persons more than twenty miles apart, or at most more than twenty miles from a common central point; but some of our bishops live perhaps two thousand miles from each other; and fix the place of meeting where you will, several of them must travel five hundred, and some a thousand miles, to reach it. And as to expenses; there is no public provision for them, great as they inevitably must be. I appeal then to the common sense of all lawyers and judges, whether the cases to which their maxim has been applied by "Juridicus," are not essentially different from that arising under the second section of canon 1 of 1835? I appeal to them, whether the fitness of things, sound reason, on one view of which their maxim is founded, does not, in another view, bear its application to cases under that canon? They may say, the second section of the canon, on their principles, is a bad law; but, being law, will they argue that it must be so construed as to produce incalculable inconvenience, and even injustice at the least, and very possibly so as to defeat entirely its operations, from the almost impracticability of assembling even a majority of our bishops? Very sure I am, that every lawyer who, like "Juridicus," has an expanded view of things, and is not a slave to professional technicality or professional pride, will answer these appeals with the magnanimity of a large mind and a free intellect.

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* The word *elements* is here used in accommodation to the opinions of the old philosophers, who supposed there were four—fire, air, earth, and water.

JUSTIFICUS.

THE CHURCHMAN.

SATURDAY, JUNE 18, 1836.

TERMS,

Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year.

CONFORMITY OF THE PROTESTANT EPISCOPAL CHURCH TO THE STANDARD OF THE REFORMATION.

NO. III. LITURGY.

THE Parliament under Charles I., a short time previous to the Revolution, abolished the Prayer-book, and substituted what they called the Directory in its place. Collier mentions it as a remarkable coincidence that this ordinance was passed on the same day that the Parliament agreed to the attainder of Archbishop Laud:—meet twins of lovely parentage! The ordinance runs thus: "That the Lords and Commons assembled in Parliament, taking into serious consideration the manifold inconveniences that have arisen by the Book of Common Prayer in this kingdom, and resolving, according to their covenant, to reform religion according to the word of GOD, and the example of the best Reformed Churches, have consulted with the reverend, pious, and learned divines called together for that purpose; and do judge it necessary that the said Book of Common Prayer be abolished, and the Directory for the public worship of GOD, hereinafter mentioned, be observed in all the Churches within this kingdom."

The reader will observe that the Prayer-book is abolished, in order to reform religion "according to the word of GOD, and *the example of the other Reformed Churches.*" How near the abolition of the Prayer-book approximated to the example of the other Reformed Churches, we shall see presently; but first it may be worth while to spend a moment on its precious substitute—the Directory.

In their preface to the Directory, the Parliament, or whoever were the framers of the document, say, "'Tis evident from long and sad experience, that the Liturgy, notwithstanding all the pains and religious intentions of the compilers, has proved offensive, both to many of the godly at home, and the Reformed abroad; that the number and quality of the ceremonies have occasioned much mischief—have disquieted the consciences of many godly ministers and people; that the prelates and their faction have put too great a value on it, as if GOD was to be worshipped no other way but in the Service-book; that it has given great encouragement to an idle and unedifying ministry, who choose rather to acquiesce in forms made to their hands than to exert themselves in exercising the gift of prayer: that for these, and many resembling considerations, they have agreed to set aside the Common Prayer, not out of any affectation of novelty, nor with any intention to disparage our first Reformers, but that they may, in some measure, answer the gracious providence of GOD, which now calls upon them for further reformation; that they may satisfy their own consciences, and come up to the expectation of other Reformed Churches; that they may make many of the godly among themselves easy, and give some public testimony of their endeavors for uniformity in divine worship, pursuant to what they had promised in their solemn league and covenant."

Here the pretence of greater conformity to the Reformed Churches on the continent is industriously and artfully repeated: the Liturgy, they say, was offensive to the *Reformed abroad*, and in abolishing it, the authors of the Directory wished, as they say, to satisfy the expectation of other Reformed Churches. The same theme was perpetually in the mouth of their preachers, declaimers, and writers. By this means, the leaders of the Puritans succeeded in deceiving their faction into the belief that the Reformed Churches on the continent were hostile to the Church of England, disliked her government and ritual, and cherished a kindred feeling with the "godly," as they styled themselves, in their mad projects of "reform." What ground they had for their persuasion in regard to episcopacy, we have already seen; and we shall soon see that the misrepresentation in regard to the Liturgy, and the number and quality of the ceremonies, was still more grossly erroneous.

It seems from the preface that this "godly" faction, in their work of destruction, aimed at "further reformation," to which "the gracious providence of GOD" incited them. Now, by a glance at their Directory, it will be found that the "gracious Providence" did not carry the "godly" of that age as far as "the increase of millennial light" has carried their descendants. The former enjoined the reading of the Scriptures, and prohibited the ministers from expounding till they had finished the reading of the chapter; they *prescribed forms*, containing the heads of prayers before and after sermon; they prescribed rules for the management of the sermons; they enjoined some other forms for extraordinary occasions,* and recommended the use of the Lord's prayer; they provided for public fasts and thanksgivings; and they forbade the administration of baptism by any unordained person. Their descendants, however, have thrown off every restraint; have, to some extent, banished the public reading of the Scriptures, abolished the public use of the Lord's prayer, and made the extemporary gift all in all. Thus the enlightened piety of America, in the nineteenth century, has outrun in the career of extravagance the maddest faction of the maddest age of English history. The piety of the old Puritans in England had so much regard for decency as to clothe itself in a few scanty forms; that of their descendants in America has attained to the perfection of nudity. A goodly comment on the rage for innovation as distinguished from genuine reform!

The Puritans knew well the influence which the example of the Reformed Churches would have upon their party at home, and for this reason they perpetually shouted the cry, which has been echoed by their descendants from that time to this, of agreement with the Reformed Churches on the continent. Never was any pretence more unfounded. The Reformed divines on the continent regarded them as an upstart furious faction; and the Reformed Churches were as much superior to them, in the order and decency of public worship, as they were in sound learning and sober piety. After the profession made in the ordinance above cited, and in the preface to the Directory, to imitate the example of the Reformed Churches on the Continent, and after the confident declarations which have been repeated from that time to the present of the conformity of Presbyterians and Congregationalists with the said Reformed Churches, the reader may well be surprised to learn that at the time the Prayer-book was abolished, there was not one of the Reformed Churches that did not use set forms of prayers and liturgies, and render the use of them always obligatory. "Let all the world know," says Durel, himself, be it remembered, a minister of a Reformed Church on the continent, that "*there never was, nor is yet, any one Reformed Church that hath only a Directory, and not* A BOOK OF COMMON PRAYER for the public worship of GOD. I do not speak this," he adds, "only by conjecture; for I have either used their set forms myself, being a minister among them during the time of my banishment, or I have seen them in print, or have had them in writing, translated into Latin out of their several languages, or have been so informed by divers members of the said Churches upon my inquiring."

To his own testimony the author then adds that of Ludovicus Capellus, a very celebrated divine of the continent, and Hebrew professor at Saumur. "One hundred and forty years ago," says Capellus, "when the separation was made from Rome, and the Christian people, coming out of Babylon, cast off the Pope's tyranny, the sacred Liturgy was purged of all superstition and idolatry, and all such things as were overburthensome, or contributed little or nothing toward the edification of the Church. Accordingly, in several places divers set forms of holy Liturgies were framed and prescribed, and those simple and pure, in Germany, France, England, Scotland, the Netherlands, &c., differing as little as possible from the ancient set forms of the primitive Church. These set forms the Reformed have hitherto used with happiness and profit, each of them in their several nations and districts, *till very lately there sprang up in England a morose, scrupulous, and fastidious* [delicatuli] (*not to say superstitious*) generation, who have thought for many reasons, but those very light and almost of no moment at all, not only to blame, but wholly to abrogate and abolish the Liturgy used hitherto in their Church, together with the whole hierarchical government of their bishops, and to substitute for the Liturgy their Directory, as they call it," &c. The reader shall have the rest at another time. This may suffice for the present to show him what the Reformed Churches thought of the Dissenters and their professed attempt to reform after their example.

But it may be asked were the Reformed Churches restricted to the forms which they possessed? Was not the use of them optional with the ministers? As to this, the rubrics appear to have been less strict and definite than our own, but the prevailing opinion of the Churches allowed but little latitude in deviating from the forms, so that in practice they were adhered to as rigidly as those of the Church of England. Durel says, "I was above eight years a minister in one of the said Churches; and though my occasions have called me into most provinces of that kingdom, and I have been present many times in several of their synods, I am certain I have always used their set forms, not only because I was willing so to do, but because I was bound to it by their injunctions. I have seen their other ministers do the like, and I am sure it is imposed upon every one of them to do the same. And if any one should happen to be so unwise and so peevish as to blame and reject them, or so self-conceited with his gift of prayer, as to presume to begin divine service with an extemporary confession of sins, or another kind of prayer of an hour long, instead of that short one which they use *always, and no other*, it would not be suffered." He then gives an instance of a minister in the German Church at Geneva, who was subjected to discipline for not rehearsing the creed after the morning prayer. The only part of the service for which no form is prescribed is the short prayer before sermon; and it is no little proof of the partiality of the Reformed Churches for forms, that their clergy never availed themselves of this discretion, but were in the habit of writing out forms for themselves, and strictly adhering to them, without change or variety. Indeed, the rejection of the national Liturgy in England excited general surprise on the continent. "I am surprised to hear," says Martel, an eminent continental divine, "that some are found in England, that are wholly averse to any set form of Liturgy to be uniformly observed [quæ una sit et eadem apud omnes] throughout the kingdom. Among us it is nowhere permitted to reject the use of that Liturgy which was made by Calvin."

After what has been said, the reader will not be surprised to find Martel speaking of Calvin as the author of a Liturgy. The English Dissenters have called themselves Calvinists, and for this reason we commonly fancy Calvin to have been the same as a modern Presbyterian; but the truth is, he was very far from this, and much more resembled such of our modern Churchmen as are not Arminians. He has left explicit testimonies in favor of episcopacy, liturgy, and other distinguishing features of our Church. In his letter to the Duke of Somerset, who was Lord Protector in England in the minority of Edward VI., he says, "As to the form of the prayers and ceremonies of the Church, I approve very much that it be set, and that it be not lawful for the ministers to recede from it in their functions; as well to help the unskilfulness and simplicity of some, as that the uniformity of all the several congregations may better appear: and finally that the desultory and capricious lightness of such as affect novelties may be stopped." And in another part of the same letter, he adds, "There must be an established form for the celebration of the sacraments, and likewise of common prayer, to help the weakness of the unskilful, to encounter and check the caprices and the desultory levity of the lovers of novelties, and to make a uniformity appear in all the congregations of the land." On occasion of a day of humiliation and fasting being appointed by the constituted authorities of Geneva, Calvin did just what one of our bishops would do on a similar occasion: he drew up a set form of prayer, used it himself, and caused it to be used by all the ministers of the Church and kingdom. Nay more, the Church in Geneva has its *proper psalms* for *certain hours* of the day respectively; one to be sung after the bell has tolled the first time, another after it has tolled twice, &c.; and this not only for Sundays, but for daily morning and evening service: "a thing," says Durel, "which some in England would take for gross superstition."

It is manifest, therefore, that Calvin himself, if he were alive, would give no countenance to the whining rhodomantade against forms of prayer, and in favor of *extempore* gifts, which has descended to this country from the factious spirits of the Praise-God-barebones fraternity.

To this may be added, that the Reformed Churches of the Palatinate, of Hessen, Poland, Lithuania, Hungaria, Transylvania; and indeed, most other countries on the continent have the gospels and epistles of the day, which are always read according as they are appointed, in some places at the communion table; and the text for the sermon is usually, by some always, taken out of them, as thousands of printed sermons, many of Saurin's, for instance, testify.

"In Transylvania and Hungaria they have prayers twice a day, which are read out of the Book of Common Prayer all the week long. * * * In Hessen likewise, they have common prayers, which are read out of the book every day of the week about noon time, without any sermon or exposition of Scripture. The like is done in many of the Reformed Churches of France."

"And now to speak of the things contained in the Books of Common Prayer. Most have morning and evening prayer, as the Hungarian, Transylvanian, Lithuanian, and Polonian Liturgies; also that of Hessen, &c. All have, besides the confession of sins, general prayers for all the necessities of the Church and members thereof; prayers for kings and other magistrates, and for the clergy. Many have the Litany. They have all of them peculiar offices in set forms for the administration of sacraments and for matrimony, which are always used. Many have set forms for confirmation, and for churching of women, for burial of the dead, and for dedication of churches."

The author adds, that they have their proper lessons for every day, gospels and epistles for every Sunday and other holydays; they have the three Creeds—the Apostles', Nicene, and Athanasian. "The Lord's prayer," he continues, "is the conclusion of all other, and therefore is repeated many times. And so in the Reformed Churches of France, the minister doth say it commonly three times over before he cometh down from the pulpit. They do the like in Holland and elsewhere. In Holland they have been so cautious to have it in every several office, that they have added it at the end of the set forms of prayer that are used by them upon the admission both of their ministers and elders. And it is worthy of observation that they, as well as the Lutherans, used to say it at meals after their graces; and so do likewise the Transylvanians and Hungarians. And, good GOD! what a scandal would it be in all the Reformed Churches beyond the seas, if their ministers should quite leave out of their service that most complete and most divine form of prayer!"

The Liturgies of the continental Reformed Churches generally open with a confession of sins, and some, as those of France, with the short prayer for GOD's assistance, "Adjutorium nostrum in nomine Domini," &c., with which the Roman office begins. Next comes an exhortation to acknowledge and confess their sins, the same in substance with that of our Liturgy. The absolution follows in most. It is wanting in that of the French Reformed Churches, though in the Church of Metz, and some others in the vicinity, it "hath been thought fit that the minister, after the confession of sins, whilest the people is yet a-kneeling, should pronounce the absolution unto all that are penitent: which he doth always accordingly."

That the form of absolution was omitted in the French Liturgy was not the fault of Calvin, who thus gives his testimony in favor of its propriety; or rather, if we take his own account, it *was* his fault. "There is none of us," he says, "that does not acknowledge it to be a very profitable thing to join to the public confession of sins some signal promise, by which sinners might be lifted up in hope of pardon and reconciliation. And I would have introduced that custom at the beginning; but some fearing it might give offence, because of the novelty, I yielded too easily: so the thing was omitted. At present, however, it would not be seasonable to make any change in this respect, because, for the most part, they begin to rise before the end of the confession. Wherefore we are most earnest in desiring that whilst it is in your power you use your people to do both, i. e. to have the absolution pronounced to them, and to hear it upon their knees." (Calvin, Ep ad quæst. de quibusd. ritibus, p. 452, quoted by Durel)

To these we may add the example of the Reformed Church of Scotland. "In general," says Sage, "our Reformers were far from condemning liturgies, or set forms, in the public offices of the Church. There is nothing more plain than that they preferred *public* composures to those that were *private:* composures digested by the public spirit of the Church, to composures digested by the private spirit of particular ministers; and premeditated and well-digested composures, though performed by private persons, to the too frequently rash, indigested, incomposed performances of the extemporary gift. They preferred offices which were the productions of grave, sedate, well-pondered thoughts, to offices which were mostly the productions of animal heat and warmth of fancy.' Such were the sentiments of the primitive Church, and they were equally the sentiments of the primitive Reformers from the corruptions of Popery. Scotland was no exception, the Reformation in that country being conducted on the same principles as in England, and in Europe generally. But in Scotland, as in England, a mist arose in the following century which sullied the brightness of the original Reformation. Unhappily, too, the covenanters of Scotland obtained a more permanent ascendency than the Puritans of England, and the consequence has been, that the records of the primitive Reformation have passed out of the popular memory: so that while it is sufficient, in reference to the Churches on the continent, to state the fact of their having liturgies, as one well known and undisputed, it is necessary, in regard to the early state of the Church of Scotland, to adduce more particular evidence. "Anno 1558, in November," says Knox, "the lords and barons professing CHRIST JESUS, convened frequently and concluded these heads; first, it is thought expedient and ordained, that in all the parishes of this realm the Common Prayer be read weekly on Sunday, and other festival days, publicly in the parish churches, with the lessons of the Old and New Testament, conformably to the order of the Book of Common Prayer." The Common Prayer here mentioned was that of the Church of England, which continued in use for seven years. Knox had influence enough to have it set aside, not from any dislike to forms, (for he himself used even a set form of grace after meat, a set form in public after sermon, and set forms every day in his family,) but because he preferred the liturgy of the Church of Geneva. This form, which was known as "Knox's Liturgy," or "the old Scotch Liturgy," continued in use for more than a century. It was used not only while the Church continued under bishops or superintendents, but long after by the early Presbyterians. In 1601, an attempt was made in the General Assembly of the Church, to reject some prayers in it as unsuited to the times. The motion, however, was overruled, and the Assembly decreed that "the prayers already contained in the book should neither be altered nor deleted." This account is taken from Calderwood and Petrie, both Presbyterian historians. Calderwood mentions the case of a celebrated Presbyterian, John Strimgeour, who, in 1620, was brought before the High Commission, by some of his own people, for alleged irregularities, and especially for not administering the communion to the people on their knees; but defended himself by a reference to the old liturgy, by the direction of which he had acted. In short, the liturgy continued to be used among the Presbyterians in Scotland till the revolution, in the time of Charles I.; and Sage, who wrote at the end of the seventeenth century, says that "there were many people alive in his time who well remember to have seen it used indifferently both by Presbyterians and Prelatists."

One of the most offensive "rags of Popery" which a modern Presbyterian finds in our liturgy is the frequent repetition of the Lord's prayer. It may be worth while, therefore, to offer from the work already referred to a few quotations from Knox's Liturgy, to show how sadly modern Presbyterians have degenerated from the best days of the Reformation:—

> The prayer for the whole estate of CHRIST's Church, appointed to be said after sermon, is concluded thus: "In whose name we make our humble petitions unto thee, even as he hath taught us, saying, 'Our Father,' &c. (Scot. Lit. p. 27.)
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> Another prayer to be used after sermon has the Lord's prayer in the very bosom of it. (Ib. p. 39.)
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> The prayer to be used when GOD threatens his judgments concludes thus:—"Praying unto thee with all humility and submission of mind, as we are taught and commanded to pray, saying, 'Our Father,'" &c. (p. 53)
>
> The prayer to be used in the time of affliction thus, "Our only Saviour and Mediator, in whose name we pray unto thee as we are taught, saying, 'Our Father,'" &c. (p. 56)
>
> The prayer at the admission of a superintendent or minister thus, "Of whom we crave, as by thee our LORD, King, and only Bishop, we are taught to pray, 'Our Father,'" &c (p. 74.)
>
> The prayer for the obstinate, (in the order for excommunication) thus, "These thy graces, O heavenly Father, and farther as thou knowest to be expedient for us and for thy Church universal, we call for unto thee, even as we are taught by our LORD and Master CHRIST JESUS, saying, 'Our Father,'" &c. (p. 104.)
>
> The last prayer before excommunication thus, "This we ask of thee, O heavenly Father, in the boldness of our Head and Mediator JESUS CHRIST, praying, as he hath taught us, saying, 'Our Father,'" &c. (p. 109.)
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> The confession of sins in time of public fasts thus, "We flee to the obedience and perfect justice of JESUS CHRIST, our only Mediator, praying, as he hath taught us, saying, 'Our Father,'" &c. (p. 170.)
>
> The prayer of consecration in baptism thus, "May be brought as a lively member of his body, unto the full fruition of thy joys in the heavens, where thy Son our Saviour CHRIST reigneth, world without end; in whose name we pray, as he hath taught us, saying, 'Our Father,'" &c. (p. 189.)

Another dreg of Romish superstition, in the judgment of a modern Presbyterian, is the public rehearsal of the Creed. In the Scottish liturgy this beautiful form is retained, and introduced by the following appropriate prayer:—"Almighty and everliving GOD, vouchsafe, we beseech thee, to grant us perfect continuance in thy lively faith, augmenting the same in us daily, till we grow to the full measure of our perfection in CHRIST, whereof we make our confession, saying, 'I believe in GOD the Father,'" &c.

In the form of Church policy agreed upon at Edinburgh, in January 1559, which may be seen in Spotswood, one rule enjoins that every church be provided with a Bible, and that the Scriptures be read on occasions of public worship, in order "so that some one book of the Old and New Testament be begun and followed forth to the end." The Scriptures thus continued to be read in the Church of Scotland for more than eighty years after the Reformation, and an order of men existed called readers, who supplied the want of ministers in many parishes, and whose duty it was, like the lay readers of our Church, to read the Scriptures and the Common Prayer. Sage says that in his time the old Bibles were extant in many parishes. It was long before this excellent practice fell into disuse, for even the Directory, which was not introduced till the year 1645, appointed "the Scriptures to be read publicly in churches, one chapter out of each Testament at least every Sunday, before sermon, as being part of the public worship of GOD, and one means sanctified by him for the edifying of his people." "Yet now," says Sage, "what a scandal would it be to have the Scriptures read in the Presbyterian churches! The last day's sermons, taken from the mouth of the powerful preacher, by the inspired fingers of godly George or gracious Barbara, in some churches of no mean note, have been deemed more edifying than the divine oracles. The *Scriptures* must not be *touched* but by the *man of* GOD, who can *interpret* them, and he must read no more than he is just then to interpret. What shall I say? Let Protestant divines *cant* as they please about the *perspicuity* of the Scriptures, 'tis a dangerous thing to have them *read* publicly without *orthodox glosses*, to keep them *close* and *true* to the principles of the *godly;* and who knows but it might be expedient to wrap them up again in the *unknown tongue?*"

In the same Church, as it came from the hands of the first Reformers, it was customary to conclude the psalms with a doxology, most generally the gloria patri. "In the old Psalm-book," says Sage, "it is turned into all the different kinds of measures into which the Psalms of David are put, that it might still succeed in the conclusion without changing the tune." This continued in use among the Presbyterians even in Burnet's time, who mentions a friend of his, an eminent Presbyterian, who took it very ill when it began to be disused. "Yet now," says our author, "nothing is in use with our present Presbyterians but the *Psalms of David.* The gloria patri, recovered from desuetude at the last restitution of episcopacy, was a mighty scandal to them—so great that even such as came to church *hanged their heads and sat silent when it came to that part of the office.*"

We might have said that the ten commandments formed a part of Knox's Liturgy as well as the creed and the Lord's prayer. But we cannot mention half that we might; we shall briefly conclude, therefore, with another and more curious fact from Dr. Burnet, which is credited by our author to his second conference, p. 182, Glasgow edition. "When some designers," says Burnet, "for popularity in the western parts of that Kirk did begin to disuse the Lord's prayer in worship, and the singing the conclusion or doxology after the psalm, and the minister's kneeling for private devotion when he entered the pulpit, the General Assembly took this in very ill part; and in the letter they wrote to the Presbyteries, complained sadly of a spirit of innovation which was beginning to get into the Kirk, and to throw these laudable practices out of it, mentioning the three I named, which are commanded still to be practised, and such as refused obedience are appointed to be conferred with in order to the giving of them satisfaction; and if they continued untractable, the Presbyteries were to proceed against them as they should be answerable to the next General Assembly." This letter of the Assembly Burnet said was in his possession, authentically attested; and Sage adds, that he probably found it among the papers of his uncle Waristown, who was scribe to the Rampant assemblies from the year 1638 and downward.

Thus it appears that the Reformed Church of Scotland, not only at first under its bishops, but even long after it became Presbyterian, continued to use a liturgy, containing like that of the Protestant Episcopal Church, the creed, the Lord's prayer oft repeated, the ten commandments, the gloria patri, and scriptural lessons, as well as the more general forms of confession and prayer. The same in substance was done in all other Reformed Churches. We are warranted therefore in saying, that the Protestant Episcopal Church is nearer to the primitive standard of the Reformation than other Churches which are not provided with a liturgy. The want of a liturgy in these Churches is not owing to the Reformation, which they so justly extol: it is the work of a frenzied faction that was born a hundred years after the Reformation, in times of the most violent civil and religious commotions. Episcopalians have adhered to the standard of the Reformation, while Presbyterians and Congregationalists have far receded from it. And it is not a little curious that the recession in one instance, viz. the public reading of the Scriptures, considered in reference to its origin, brought them back into a complete conformity, both in spirit and fact, with the Church of Rome. They appear to have given up by degrees the public reading of the Scriptures, because the preachers were afraid that the people should hear them without the suitable comments of the living interpreter. This is not the only case in which our worthy neighbors have stood so straight as to have fallen backward.

AMERICANS IN ENGLAND.—The Gambier Observer contains a notice of a charge by the Chancellor of the Diocese of Winchester, Dr. Dealtry, in a note to which are some just animadversions on the speeches of an American clergyman before the religious societies, reflecting on the principle of church establishments. This surely is a subject on which a moderate share of good sense and delicacy would lead an American clergyman, in such a position, to be silent,—but if he must speak, let him, at least, avoid random and unfounded assertions. That in the present state of our country no clergyman can be found who would desire the establishment of Christianity, in any of its specific forms, may well be true; for as Dr. Dealtry observes, such a wish would be insanity: but that there are none who approve the *principle* of an establishment, and who think it conducive to the best interests of religion that the establishment should be perpetuated in Great Britain, is certainly untrue. The sufficiency of the "*voluntary system*" to secure an efficacious and abiding moral and religious influence on the mass of mind in the community, is as yet problematical, and we must see religion more steadily operative in our own country, and less dependent on feverish impulse, and the growth of infidelity more effectually arrested, before we can speak confidently of the tendency of the voluntary system, or desire the abolition of the establishment in Great Britain. An *established religion*, and the *establishment of the Church of England*, are different things; a system of education like that of Prussia, for instance, based on religious principles, and provided and organized by the laws of the country, would be in fact a religious establishment; and if it could be effected without an infringement on the political or religious rights of any class of citizens, it would be hailed, we should suppose, as an omen of good. For our own part, we are inclined to think that the voluntary system, in the full sense of the term, has originated in an ideal and visionary theory of man, and will be found from experience to be inadequate to supply the moral and religious wants of the community. In our own country, however, we are for giving it a fair trial; but did we live in England, we should think the adoption of it a criminal surrender of some of the highest blessings which the providence of GOD has conferred on mankind.

We proceed to quote, through the Observer, from Dr. Dealtry. Alluding to the speech of some American divine, he says:—

> "In his country, the only thing persons of different religions asked of the State was, that the State would leave them alone." He did not intend, I imagine, to tell us that such petitions were actually presented: he meant, I presume, to say, that no classes of Christians in America asked of the State for an establishment; which I suppose is correct. They must, under the existing circumstances of that country, be insane, if they acted otherwise; but not so would his words be interpreted by the persons who heard him. They would understand him as asserting that all the classes of that country were hostile to establishments, a position clearly incorrect; and they would understand him, further, to be making use of the alleged fact, adduced as it was at a meeting of the Society for the *Protection of Religious Liberty*, as an argument against the church establishments of this country. On what other principle can we account for such a speech on such an occasion? I have no wish to give pain to Dr. ——, but I submit for his own consideration—however proper it may be for an American minister, standing only on his own individual responsibility, to mix himself at public meetings with matters of this sort in London; yet is it quite befitting for a person who comes deputed to the British and Foreign Bible Society, from the similar institution in America, and therefore invested in some degree with its authority, to render himself prominent for hostility to the institutions of Great Britain?
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> "To what extent the American representative of 1833, who 'came in the good ship Samson,' offended in this way, I am unable fully to state. If I may judge from the Church of Scotland Magazine, he was not very remarkable for forbearance. 'We should like,' say the editors, in a note subjoined to *An American's Defence of the Church Establishments*, 'to know what now becomes of the boasting words of the American, Dr. ——, who was lately in this country, and was so much caressed by the voluntaries, "That no man in America would *dare* to advocate a church establishment." This gentleman, we must say, manifested singularly little discretion in throwing himself, in a strange country, into the hands of one of its most furious and foolish parties, instead of observing cautiously for himself; and his voluntary friends, with equal indiscretion, have committed themselves in some of his unguarded statements,' p. 15, March,

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* Collier says, "Matrimony, visitation of the sick, fastings, and thanksgivings have [in the Directory] little particular and extraordinary in the appointment, excepting that the forms *in most of them* are left to the minister's discretion:" evidently implying that some were not left thus discretionary.

1834. '*No man in America*,' says the worthy doctor, '*would* DARE *to advocate a church establishment.*' Indeed! Dr. Dwight did so, and yet died a natural death. Has voluntaryism operated so fearful and deadly a change in America, that a man would not now be safe in doing what was done by Dr. Dwight? I know that a man is not safe, *and Dr.* —— *knows it too*, who dares to plead there for the emancipation of the slave; but can it be true, that in the land which is, by way of eminence, the land of liberty, my house would be burnt, and my property pillaged, and my life endangered, if I should take up Dr. Dwight's language, and plead for the establishment of religion? I have no objection to Andover professors, or any other Americans, making any sort of assertions which their taste will allow. I have no objection to the curious assertions even of the orator at Glasgow; only let it be understood that these gentlemen are speaking merely as individuals. If they come here as representatives of the American Bible Society, unless the authority to make such speeches be conferred by that Society, they travel beyond their commission.

MICHIGAN.—The following communication was not received in time to be inserted under the proper head.

MR. EDITOR.—I was somewhat struck with the fact, that "V." did not notice *my* objection to the procedings of the New-York Standing Committee. I am yet more surprised that "Caution" has, in the most studied manner, made the same omission. My objection is this: the committees had no right to allege against the bishops, that they had not done what the canon does not require them to do. They might ask whether the bishops had fulfilled the canon, not whether they had done more? In regard to all notions and propositions beyond the letter of the canon, the bishops—a majority of them—had the right to determine for themselves what was proper and expedient in their department of the business; and the New-York Standing Committee did wrong in trenching on that right. This is a plain principle; and I suppose that neither "V." nor "Caution" will gainsay it. The Connecticut Standing Committee have fallen into much the same error; adding thereto insinuations concerning the Assistant Bishop of Pennsylvania, such as would entitle any other clergyman—what shall I say?—to be pitied as well as blamed—or better perhaps, to be laughed at most heartily. Verily, Mr. Editor, I never perused so authentic a solemn farce, as the redoutable manifesto of the Standing Committee of the Diocese of Connecticut. How benevolent was it in "Caution," how truly like a friend in need, to pass the compliments, "*good* old Connecticut," "good company!" Such "good" deeds are absorbent of all the honor that can be poured upon them!

CANDOR.

P. S. "V." complains of the anonymous press. Why then does he add to the evil, so crying, and *so cried at* by him, by appearing anonymously himself?

BIBLE AND COMMON PRAYER-BOOK SOCIETY.—Mr. R. P. Williams has addressed a letter to the Treasurer from St. Louis, enclosing $2 for Prayer-books furnished by Bishop Kemper. Mr. Williams had travelled nearly 700 miles, chiefly on foot, in remote parts of the State; and states that the Prayer-books were received with great delight, and awakened, in some instances, a desire for missionary aid.

GREECE.—The Corresponding Secretary of the Missionary Association in the General Theological Seminary has lately received a letter from the Rev. Mr. Bryant, one of our missionaries at Athens. Mr. B. says that the mission was never in a more flourishing condition than at present; that the benevolent intentions of its patrons are properly understood and appreciated; that they have called forth the praise of kings, and statesmen, and bishops, as well as the humbler gratitude of the widow and the orphan; and that the fame of the mission has gone abroad throughout the country, and excited a desire in other cities and villages to be included in the benevolent sympathies of our Church, and participate in her liberality.

THE CHURCH.—We are glad to find our intelligent contemporary, the Church Advocate, distinctly expressing an opinion respecting the Church, which in all our editorial labors we have kept steadily in view. It is, that the grand end or object for which the Church was instituted on earth, was the preservation and dissemination of TRUTH, and that this TRUTH is the means by which salvation is effected. The end at which we aim is happiness, the only way to happiness is goodness, and the sure guide to goodness is truth. Thus TRUTH is the grand means of salvation, to which all other means, including the Church, the ministry, and the sacraments, are subsidiary. In proportion as this simple view is embraced, all disputes respecting the validity and invalidity of ordinances, and the nature and effect of the sacraments, will disappear, or cease to produce acrimony. Wherein, for instance, consists the efficacy of the Lord's supper? We answer, it is a perpetual monument and a vivid exhibition of TRUTH—of those sublime truths which are peculiar to revelation, which are there described as "the bread of life," and which were embodied and manifested to men in the sacrifice on the cross. In the Bible this TRUTH is largely amplified, in the sacraments it is powerfully concentrated, and for its effectual preservation and exhibition a ministry has been appointed to be continued by succession to the end of the world. In this view there is nothing unintelligible, nothing mystified, while at the same time the Church is seen to answer a most important agency in the work of human redemption. The ministers of CHRIST are not vehicles for the transmission of some undefinable and mysterious influences on the souls of those to whom they minister; but they are simply the guardians, expositors, and administrators of that TRUTH which was embodied and manifested in the life, death, resurrection, and ascension of CHRIST JESUS, which is revealed in the letter of Scripture, and symbolized in the sacraments of the Church. The sentiments which we have at different times expressed in regard to the ministry and sacraments of the Church, are resolvable into this simple view, and have ever been connected with it in our mind. We have brought them out with less frequency and distinctness than we otherwise should, out of deference to the better judgment of those who have more sublimated views respecting the ministry than is given to our feebler faculties to comprehend. It is some solace, however, to know that no alloy of ours has impaired the reputation of the Churchman in the judgment of those without, a late number of the Presbyterian ascribing to us the honor of being "*intensely* Episcopalian." It is a still higher gratification to find the view by which we have been governed plainly avowed by so able a defender of the distinctive principles of our communion as the correspondent of the Church Advocate. And while we keep to our motto, "The Church, the pillar and the ground of truth," we beg him to adhere to, and follow out his principle, that the *end* or *final cause* of the Church is the conservation and dissemination of TRUTH.

THE FINAL CAUSE OF THE CHURCH.

"Such is the happy phrase which I think a Lutheran (Gerhard in his *Loci Communes*) employs, to introduce his ideas respecting the value of the Church. If those who object to strenuousness upon the Church as a theme for discussion, would forget or look away from some imaginary consequences to which sound premises lead them, and dwell rather on this final cause, they would not so often and so rashly denounce attachment to the Church as consummate bigotry. They suppose a membership in the Church essential to admittance into heaven, and hence, the moment they discover any tendency in an argument to deprive any individual of Church membership, they recoil from it with pious horror. They can do this while they do not hesitate to believe that most of mankind are on the road to ruin, or that CHRIST died but for a few: without one pang of regret, perhaps, shut the gates of heaven's mercy to millions, and then turn and assail some who shut *not* heaven, but merely the door of the visible Church; or more correctly, not shut it, but suppose that it has not been opened by many, who will not enter the door, but choose to climb up some other way.

"Now the real truth of the matter is, that the Church was not designed *directly* for the salvation of a single soul. The grand design of the Church is to keep, maintain, and diffuse that *truth*, which under the blessing of GOD's good Spirit, will sanctify a man, and make him meet for the inheritance of the saints in light. So the Church cannot be said to save souls, but rather to save that truth, which, the SPIRIT co-operating, can acccomplish this blessed work.

"Well, then, cannot a man be saved without the Church if he come in contact with saving truth, and the SPIRIT seal to him instruction from it? Surely he can. But suppose all mankind were left to such a hap-hazard dependence for salvation—suppose that there was no *society* to be a pillar and basis of divine truth, as Paul says the Church was designed to be—that the truth were left to float about by itself, and find its way down to future times as it could. Humanly speaking, could such truth survive? No; it would be lost amid the relics of ages rolling by, and a few centuries would find it like the system of Plato, which thus left, can boast in its translator, Taylor, of *one* disciple in modern times.

"But the Church keeps the truth alive when generation after generation disappears. A divinely constituted society, which by its nature and its ceaseless succession of officers and members, makes its own existence perpetual, in the same way it makes perpetual that truth which is intrusted to its sacred keeping.

"How contrary, then, to sound policy and philosophy, as well as charity, to call a devotee to the Church a bigot, a slave to forms and ceremonies, one who has the form of godliness without its power. The salvation of the soul is the most momentous of all subjects for human thoughts. Truth is the instrument which accomplishes that salvation. The Church is "the witness" to testify to the integrity of that instrument, and "the keeper" to preserve it from all harm. To love the Church, then, is to love man's best welfare—to love, to sustain this Church in its utmost purity, is to love man's best welfare with a proportionate zeal. Singular, then, as it may seem to the inconsiderate, the ardent and intelligent lover of the Church is so far from being a bigot, that he is the greatest philanthropist on earth."

CLERICAL CHANGE.—The Rev. Silas Blaisdell has removed from Ashfield, Mass., to Norwich, Conn., and changed his canonical residence.

NEW DIVINITY.

"Indeed we know that men have been admitted into her [the Protestant Episcopal Church] ministry who have as little congenial feeling for her thirty-nine articles as they have for the Westminster Confession. Men who sympathize with the theological speculations of New-Haven, are already in her pulpits, and the beginning once made, it is easy to foresee that their number will gradually increase, and that the leaven will diffuse itself through the whole lump. All is now quietude and peace; but the day of conflict must come, and we confidently predict that it will come.—*Presbyterian.*

The Presbyterian, regardless of the distinction between the English Dissenters and the primitive Reformers, thinks that the thirty-nine articles are from the same mint with the Westminster Confession; in other words, that they teach high Calvinism. No wonder, then, that he thinks there are many in our ministry who dislike the thirty-nine articles. As to the theological speculations of New-Haven, we should have no fear of their progress if a hundred of Dr. Taylor's disciples could obtain admission into our ministry. These speculations are a forced but ingenious attempt to reconcile the full and practical recognition of the doctrine of moral accountability with the theory of high Calvinism; a mere struggle of common sense to escape from a prison in which it was perpetually manacled and in danger of suffocation. Once leave men at liberty, as the thirty-nine articles do, to receive the truths of divine agency and moral accountability, without binding them to *any* theory by which to reconcile them, and their quarrels, as to the *best* theory, will be neither long nor violent. Some may seek to unite them on the Calvinistic theory, others on the Arminian, while others (and it may be with a deeper philosophy) will receive them as ultimate, independent truths, and be content to apply them both to practice, while the theorists of all classes are vainly wasting their strength to show the mode of their agreement. Under such a system the New-Haven speculations could never have arisen to notoriety; and, if they are introduced from without, will soon die a natural death, or be kept alive only to exercise the gladiatorial powers of a few metaphysical pugilists.

GERMANS.—An increasing solicitude is manifested in behalf of this portion of our adopted countrymen. A congregation collected in Boston by the labors of Professor Bokum, has been placed under the pastoral charge of the Rev. Mr. Smith, of the Hartwick Seminary, New-York, under the name of the United Reformed Lutheran Society. The organization and religious views of the society, it is said, *will harmonize with those of the Congregationalists.* There are great numbers of Germans in Illinois, whose spiritual wants Bishop Chase has laudably endeavored to supply. A subscription is now open for the collection of funds, to publish a German prayer-book, to which, we have heard it said, that Queen Adelaide, herself a German, has contributed twenty-five pounds sterling. The requisite amount is not yet collected. The following particulars are from the Tenth Annual Report of the American Home Missionary Society.

"*The general importance of home missions among the Germans of the United States.*—The German population of this country is estimated at quite one million and a half, or one-tenth part of the population of the whole country. A majority perhaps of these are native Americans; but from our long neglect to cooperate with them in the promotion of learning and religion, they have grown up in the midst of this nation a peculiar people. The children have retained the customs of their fathers, without the advantages which they enjoyed in their father-land, for intellectual and moral improvement. Hence it has come to pass, that a large portion of those who are by birth Americans, are but imperfectly acquainted with the English language, and their associations and usages are German. With these are mingled a great multitude of native Germans, whom the tide of emigration has borne to our shores.

To supply this whole population in their wide dispersion, in different States and Territories, there are now in the country about four hundred ministers connected with the Lutheran and German Reformed Churches, viz. about two hundred and fifty of the former, and one hundred and fifty of the latter. A large number of these ministers and their churches begin to be awakened to a sense of their responsibilities to their 'brethren, their kinsmen according to the flesh.' They are attracted by the example of the friends of home missions of other denominations, and admire the goodness of GOD in the blessings with which he has crowned the efforts of this Society. They desire to have part with us in these blessings, and are willing to bear with us the labors and sacrifices which are the conditions of their bestowment. They have, therefore, sought our co-operation, in a spirit which has commanded the respect and confidence of this committee, and which will, we doubt not, approve itself to the best affections of the religious community at large.

"There is thus opened to us, in our connection with the Missionary Societies of the German Reformed and Lutheran Churches, a new field of interest and of promise, whose importance can hardly be too highly appreciated. Here are elements of influence widely dispersed through the nation, which need only to be developed, to constitute one of the most powerful and permanent supports of our religious institutions, and of our benevolent endeavors to bless all nations with the saving health of the Gospel."

SUNDAY SCHOOL.—The anniversary sermon of the Protestant Episcopal Sunday School Union will be preached at St. George's Church, to-morrow evening, at half-past seven o'clock.

THE PRESBYTERIAN—A PLAGIARISM.—Who would suspect the honest editor of the Presbyterian of a *plagiarism*, and that too from his neighbor and the friend of his bosom, the Catholic Herald? But such is the fact. Speaking of the accessions to the Episcopal Church from Presbyterian ranks, with particular reference to Mr. Colton, he says,—

"While we have but little disposition to disturb their complacency, and feel certainly no envy of their [Episcopalians] seeming prosperity, truth compels us to say, that as far as our information extends, they have as little reason to be proud of their proselytes as the Presbyterian Church has reason to regret their desertion. No Presbyterian clergyman of mature judgment and official influence, as far as we can learn, has renounced his principles and swelled the ranks of Episcopacy. The proselytes are of a far different character."

Now every reader of the Catholic Herald must know that this is almost word for word the identical form which that liberal journal uses on every occasion of the desertion of a Romanist from the faith of his forefathers. The plagiarism is particularly unfair, as the Roman Catholics, from their known rage for proselytism, are entitled to the exclusive use of such language. We recommend the Catholic Herald, therefore, to stand upon his rights, and demand an apology from the Presbyterian for so unseemly a liberty.

AT the annual convention of the Congregational ministers in the State of Massachusetts, the Rev. Henry Ware, jr, was chosen preacher for the ensuing year. This choice has made much talk in Massachusetts, from the fact of Mr. Ware being a Unitarian.

THE corner-stone of St. Paul's Church, Hoboken, was laid on May 27, by the Right Rev. Bishop Doane, assisted by the Rev. Edmund Barry, D. D., Rev. Samuel Star, and the Rev. J. M. Ward, Rector of the church.

INTELLIGENCE.

BISHOP ONDERDONK'S PROPOSED ORDER OF VISITATION FOR THE PRESENT SEASON.

Fourth Sunday after Trinity, June 26, St. Michael's Church, New-York.

Fifth Sunday after Trinity, July 3, Fort Hamilton, 5 P. M.; Wednesday, 6, Sing Sing, consecration A. M., cofirmation P. M.; 7, do., institution.

Sixth Sunday after Trinity, July 10, Trinity Chapel, Staten-Isand, 5 P. M.

Seventh Sunday after Trinity, July 17, Westchester, A. M.; Eastchester, P. M.; 18, New-Rochelle; 19, Mamaroneck; 20, White Plains; Friday, 22, North Salem, ordination A. M., confirmation P. M.

Eighth Sunday after Trinity, July 24, Fishkill Landing, ordination, A. M., confirmation P. M.; Tuesday, 26, Ballston Spa; 27, Saratoga Springs; 28, Sandyhill; Saturday, 30, Granville.

Ninth Sunday after Trinity, July 31, Hampton; August 1, Whitehall; Wednesday, 3, Plattsburg; Friday, 5, Malone.

Tenth Sunday after Trinity, August 7, Potsdam; 8, Norfolk; 9, Waddington; 10, Ogsdenburg; 11, Morristown, ordination A. M., confirmation P. M.; Saturday 13, Brownville.

Eleventh Sunday after Trinity, August 14, Watertown; 15, Sacket's Harbor; 16, Pierrepont Manor, consecration A. M., confirmation P. M.; 17, do., ordination; Friday, 19, Constableville, consecration A. M., confirmation P. M.

Twelfth Sunday after Trinity, August 21, Oswego; 22, Fulton; Festival of St. Bartholomew the Apostle, Wednesday, 24, Moravia; 25, Homer, ordination A. M., confirmation P. M.; 26, M'Lean; 27, Aurora, consecration A. M., confirmation P. M.

Thirteenth Sunday after Trinity, Aug. 28, Waterloo; 29, Canandaigua; 30, Allen's Hill; 31, Penfield; Sept. 1, St. Luke's Church, Rochester; 2, Avon; 3, Genesee.

Fourteenth Sunday after Trinity, September 4, Mount Morris; 5, Dansville; 6, Wethersfield; 7, Warsaw; 8, Sheldon, ordination A. M., confirmation P. M; 9, Le Roy, 5 P. M.; 10, Batavia, consecration A. M., confirmation P. M.

Fifteenth Sunday after Trinity, September 11, Darien; 12, Newstead; 13, Medina, consecration A. M, confirmation P. M.; 14, Grace Church, Lockport;* 15, Lewiston, A. M.; Niagara Falls, 4 P. M.; Saturday, 17, Fredonia, consecration A. M., confirmation P. M.

Sixteenth Sunday after Trinity, September 18, Mayville; 19, Jamestown; Festival of St. Matthew the Apostle, Wednesday, 21, Ellicottville, ordination A. M., confirmation P. M.; 22, Olean.

Seventeenth Sunday after Trinity, September 25, Bath, consecration A. M., confirmation P. M.; 26, Pen-Yann, consecration A. M., confirmation P. M.; 27, Hector, consecration A. M., confirmation P. M.; 28, Johnson's Settlement; Festival of St. Michael and all Angels, 29, Danby, consecration A. M., confirmation P. M.; 30, Candor, consecration A. M., confirmation P. M.; Oct. 1, Binghamton.

Eighteenth Sunday after Trinity, October 2, Harpersville.

Nineteenth Sunday after Trinity, October 9, St. James' Church, New-York; Wednesday, 12, Ulster, Ulster county, ordination A. M., confirmation P. M.; Friday, 14, St. Peter's Church, Albany.*

The Bishop has been unavoidably compelled, much to his regret, to omit a few parishes which have not been visited since 1833, and in which special Episcopal services are not required. He will, however, perform with pleasure, any services in addition to the above, which may be asked of him, provided they are not inconsistent with punctually discharging those appointed.

Where an ordination is to be held, the candidate is expected to see that the proper number of presbyters, two at least, is in attendance.

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* Where there is more than one church in the same place appointments for confirmation are made for the different churches in different years.

VISITATION OF THE BISHOP OF CONNECTICUT.

FOR the purpose of attending the anniversaries of the *Sunday School Union*, and of the *Board of Domestic and Foreign Missions*, the Right Rev. Bishop Brownell has been induced to change the order of his visitation in some of the parishes of Fairfield county. It will *now* stand as follows, viz.:—

June 14th and 15th, Bethlehem, (convocation.)
June 16th, Woodbury, at 2, P. M.
" 17th, Roxbury, at 2, P. M.
" 18th, Bridgewater, at 2, P. M.
" 19th, Brookfield, at 10, A. M.
" " Danbury, at 3, P. M.
" 20th, Reading, at 2, P. M.
" 25th, Westport, at 2, P. M.
" 26th, Norwalk, at 10, A. M.
" " Wilton, at 3, P. M.
June 27th, Ridgefield, at 11, A. M., (ordination.)
" 28th, New-Canaan, at 3, P. M.
July 3d, Greenwich, at 10, A. M.
" Stamford, at 3, P. M.
" 5th, Fairfield, at 11, A. M., (ordination.)

N. B. The clergy and parishes are desired to take notice of the changes in the above order of visitation.

Hartford, May 30, 1836.

Convention of North Carolina.—We have received the Journal of the proceedings of this body, which assembled in Newbern, May 4th, 1836. The Bishop of the Diocese, thirteen clergymen, and nineteen delegates were present during the session of the Convention.

The convention sermon was preached by the Rev. Mr. Freeman, from Acts ii. 42.

The Bishop, in his address, says, that, persuaded that "to have a permanent," the diocese "must secure a *native clergy*," he has recommended the appointment of a Theological Professor in the Theological School of North Carolina, with as little delay as possible. The same measure was advised by a committee to whom the subject was referred, and determined upon by the Convention.

The charter granted by the General Assembly of North Carolina to the Episcopal School was accepted. The committee raised on the subject of the school, report that "it is at this time in a sound and advancing state." From the report of the chaplain, we learn that on the late visit of Bishop Ives to England, "the Society for Promoting Christian Knowledge," and "the Society for Propagating the Gospel in Foreign Parts," presented the Episcopal School of North Carolina with a complete set of all their publications, which embrace nearly all the religious school books used in many public schools in England.

The Committee to whom the subject was referred made the following report:—

"The Committee on the State of the Church within the Diocese of North-Carolina respectfully report, that amidst many pleasing indications of continued favor from above, and which call for special tribute of devout acknowledgment, none can be regarded by the Committee with livelier sentiments than the restoration of our beloved Diocesan to constitutional health and vigor. The cloud which, on this point, had slowly gathered over the Church, and already had filled our hearts with sorrow, through the tender mercy of GOD, has been dispersed, and we are again permitted to unite in counsel with the visible head of this section of the Church,—the bond of its union, the seat of its dignity, and the rallying point of its best feelings and affections. May this instance of Divine goodness be duly appreciated by all, and may it furnish to all new and efficient motives to cultivate those endearing principles of subordination, without which, neither peace can be secured in this world, nor happiness in that which is to come. The interesting address of the Bishop, with the leading documents, which have been submitted to this Convention, will doubtless be published, and made accessible to all the members of the Church. Upon these your Committee has only to remark, that the statistics they exhibit furnish evidence of a steady progression of that holy cause which is identified with the best, because, eternal, interests of men. From these documents it appears, that during the past year, there have been engaged within the several departments of our great work 11 presbyters and 5 deacons, and that the aggregate number of Baptisms reported by these is 164; of Confirmations in the Congregations thus far visited by the Bishop, 50; of additions to the Communion, 63; of Marriages, 40; of Burials, 52,—whole number of Communicants, 1034. It would appear also from these documents, that the tide of emigration, which continues to people with our citizens the South and West, has borne along no small number of those who are near to our hearts, and who, we trust in GOD, will prove the chosen seed for the extension of the Church and the furtherance of truth and righteousness in the region where they dwell. Among these, your Committee would do violence to the best feelings of the Diocese, were they to pass, without a specific notice, the removal from this State of the Rev. John Avery, D. D., long the presiding presbyter of our deliberative assemblies; and Professor Anderson, to whom the Church in this Diocese is greatly indebted for important services. Our only consolation in the loss of these gentlemen is, that it will prove the gain of the Church in a region where she is now struggling for existence against innumerable obstacles arising from ignorance, prejudice, and error.

"The place appointed for the next meeting of the Convention is St. John's Church, Fayetteville.

Southern Churchman.

Missions in the Dutch Reformed Church.—The foreign missionary operations of the Dutch Reformed Church have hitherto been carried on through the American Board of Commissioners for Foreign Missions. A separation of the existing relation, with a view to an independent organization on the part of the Dutch Church, is proposed, and will probably take place.—*Southern Churchman.*

Liberality.—A lady, a communicant of Christ Church in the Borough of Norfolk, has presented to the vestry of that church a lot, with a building thereon suitable for a Sunday school room. The whole is estimated to be worth $3000.—*Ib.*

Clerical Change.—The Rev. Henry Payne, of the Diocese of New-York, has accepted the appointment of missionary to the parishes in Springfield and Urbana, and is expected to commence his duties this month.—*Gambier Observer.*

NOTICE.

CITY MISSION—THIRD STATION.

THE Rev. E. B. Kellogg, Missionary Third Station, until further notice will officiate as follows every Sunday:—

Morning.—At half-past ten, in the school-room corner of Varick and Canal streets, Protestant Episcopal Public School Building.

Afternoon.—At half-past three o'clock, in the public school room corner of Washington and Spring-streets, opposite the Clinton Market.

Evening.—At eight o'clock, Hammond-street, near Fourth-street.

Emigrants, strangers, young men and women, and all unprovided with seats in other churches are invited to attend. Sunday schools are connected with the above places—opening morning at nine o'clock, afternoon two o'clock.

Parents and guardians residing in the neighborhood are requested to use their influence to send children to the schools.

WILLIAM R. WADSWORTH.

June 9th, 1836.

NOTICE.

SPIRIT OF MISSIONS.—The Protestant Episcopal Press have undertaken the publication of the Spirit of Missions, by the appointment of the Special Committee of the Board of Missions on the missionary paper, and will receive subscriptions, *post paid*, at their office, 46 Lumber-street, New-York. The following agents have been appointed to receive subscriptions in different sections of the Union, viz. Rev. William Croswell, Boston; Robert Graffin, No. 12 Pear-street, Philadelphia; Joseph Gill, Richmond, Va.; and A. E. Miller, Charleston, S. C. The price of the Spirit of Missions is *one dollar* per annum; and *must, in all cases, paid in advance.* tf.

NOTICE.

Standing Committee of the Diocese of New York.

Communications intended for this Committee, which require a speedy action, should be addressed to the President, Rev. Wm. Berrian, D. D., Varick street.

W. CREIGHTON, Secretary.

MARRIED:

At Christ Church, Walton, on the evening of the 6th instant, Thomas J. Ogden, M. D., of that place, to Miss Eliza B. Eagle, daughter of Henry Eagle, Esq., New-York.

OBITUARY.

DIED, on Thursday morning, the 9th instant, of consumption, Miss Caroline M. Thomas, in the forty-fourth year of her age. A pious, exemplary, and humble believer in CHRIST JESUS our Lord, who, we doubt not, has gone to enjoy the "rest that remaineth for the people of GOD."

ACKNOWLEDGMENTS.

FOREIGN MISSIONS.

SINCE the last public acknowledgment, the Committee have received, by the hands of the Right Rev. Bishop Doane—

Offerings of the Church from St. Mary's, Burlington, N. J., for Persia, $10 00; for China, 10 00; New-Zealand, 10 00; Africa, 25 cents—Children of the Sunday school of St. Mary's Burlington, for China, 6 15; for Greece, 5 06—The missionary box of a small family, for China, 5 00—From his own family, one quarter, for China, 13 00; 59 46.

From the Sunday School of Plattsburg, Clinton County, N. Y., for Mrs. Hill's school in Greece, 5 00—By the hands of Mrs. Lucy W. Darcy, Treasurer, contributed by the Juvenile Missionary Society of Christ Church, Middletown, Conn., for Greece, 10 00.

The pledges given at the Church of the Ascension, on the evening of Easter Sunday, having, so far as the same have matured, been paid to the Treasurer, (the principal part almost immediately after the collection,) he would acknowledge the receipt of the following sums: From P. G. Stuyvesant, $500 00—Samuel Ward, 250 00—J. P. Stagg, 100 00—Fred. S. Winston, 100 00—Henry Cary, 100 00—Robert Dyson, 50 00—G. T. Fox, jr., 50 00—Thomas Otis, 50 00—J. F. De Peyster, 50 00—Henry Ibbotson, being one instalment of his pledge for one hundred dollars, 25 00—Rev. Dr Eastburn, 25 00—Lewis Curtis, 25 00—Mrs. Warner, 10 00—W. H. Seymour, 10 00—J. Benjamin, 10 00—Miss Hoffman 10 00—H. A. Beach, 10 00—A. Hamilton, 10 00—Mrs. J. Pintard, 5 00—D. H. Hoyt, 5 00—John E. Earle, 5 00—M. Hoffman, 5 00—S. Tongey, 5 00—D. Mallory, 5 00—Rev. Dr. Anthon, 5 00; and various minor sums under five dollars, amounting to 14 00, and making a total as received of 1434 00.

By the hands of the Rev. Secretary and General Agent the following sums: From a mite society in Rock Creek Church, District of Columbia, through Mrs. Wiltburger, for Mrs. Robertson's school at Syra, $10 00—From J. J. Stull, Esq., Treasurer of the Auxiliary Missionary Society of Christ Church, Georgetown, D. C., through Rev. Mr. Hawley, 61 00—From Mrs. Richard Potts, of Frederick City, Md., for the mission school at Athens, 5 00—From Mr. Johnson, 4 50—Mrs. Maria Tyler, 1 00—From Miss Swearingen, 16 00—B. Johnson, 1 05—Miss Hannah Johnson, of Frederick City, Md., 35 cents; all contributed for Mrs. Hill's school at Athens—From the Sunday School of St. Paul's Church, Brooklyn, Long Island, for foreign missions, 15 00; 113 90.

By the hands of the Rev. Dr. Cutler: From a lady of St. Ann's Church, Brooklyn, for the Persian mission, $3 00—From a family of children of Trinity Church, Plattsburgh, for Mrs. Hill's school at Athens, 2 00; 5 00.

By the hands of the Rev. R. Rossiter, Rector of St. Peter's Church, Monroe, Conn. From the Missionary Association of that Church, $9 00.

Through the Protestant Episcopal Press: From Miss Jones' class, in Trinity Church Sunday school, Washington, D. C., for Greece, 5 00—Offerings of children of the same school, for Africa, 5 00; 10 00.

By the hands of the Rev. Secretary and General Agent: From Miss Juliana Berkeley, of Virginia, for the Greek mission, 5 00—From Mrs Stoll, of Philadelphia, received by Mrs. Hill, for the infant school at Athens, 25 00—From the same lady, for the instruction of female teachers in Mrs. Hill,s school at Athens, 50 00; 80 00.

From Thomas Robins, Esq., Receiving Agent for Pennsylvania: From the "Male Society of Grace Church, Philadelphia, for the promotion of Christianity," per William H. Newbold, Secretary, for foreign missions, 250 00—From the "Female Bible Society of Philadelphia," 100 00 for Greek mission press department, under the care of Rev. Dr. Robertson, and 100 00 for the China mission, per Mrs. Sarah Keen, Treasurer—From the Missionary Association of St. James' Church, Philadelphia, per Dr. William S. Coxe, for the China mission, 125 00—Collected in St. James' Church, Philadelphia, for foreign missions, after a sermon by the Secretary and General Agent, per D. B. Carter, Esq., 79 75—The Missionary Society of Bangor Church, Churchtown, Lancaster County, Pa., per Rev. Levi Bull, for Greek mission, 20 50; 675 25.

The Missionary Society of St. Thomas' Church, Morgantown, Berks County, Pa., per Rev. Levi Bull, for Greek mission, 7 00—The Missionary Society of St. Mary's Church, Chester County, Pa., per Rev. Levi Bull, for Greek mission, 83 00—Mrs. Lydia Bull, being the profits on a tract, per Rev. Levi Bull, for Greek mission, 13 64—Collected in Trinity Church, Easton, Pa., for foreign missions, per Rev. Mr. Rogers, 5 00—The Sewing Society of Christ Church, Meadville, Pa., for China mission, per Rev. Thomas Crumpton, 20 00—The children of the Sunday school of Christ Church, Brownsville, for the Greek mission, per Rev. Mr. Freeman, 4 33; 132 97.

Whole amount, 2534 58

June 13, 1836. HENRY CARY, *Treasurer.*

DOMESTIC MISSIONS.

THE Treasurer of the Domestic Committee of the Protestant Episcopal Missionary Society acknowledges the receipt of the following sums since his last report of the 8th instant:—

From the monthly missionary "offerings" of St. Thomas' Church, Taunton, Mass., for the quarter ending May 1, 1836, for the missionary bishop, Dr. Kemper, by the Rev. S. Hassard, $44 00—From Mrs. Richard Potts, Frederick City, Md., for the Valley of the Mississippi, by the Rev. Dr. Milnor, 10 00—From Joseph Skinner, Esq., of North-Carolina, for domestic purposes, by the hands of Swords, Stanford, & Co., 4 76—From Trinity Church, Natchez, Miss., in addition to the sum reported by the general agent in May last, 55 00—From the Missionary Association of St. Peter's Parish, Monroe, Conn., by their rector, the Rev. Rodney Rossiter, for domestic missions, 16 00.

June 15th, 1836. JAMES SWORDS, *Treasurer.*

The Treasurer will take it as a favor if those persons who gave pledges on Sunday morning last, at St. John's Chapel, will have the goodness to send the amount of the same to the office of the Domestic Committee, No. 115 Franklin, near Chapel street, at any time from 9 A. M. to 2 P. M.

AUXILIARY NEW-YORK BIBLE AND COMMON PRAYER-BOOK SOCIETY.

THE subscriber, as Treasurer, acknowledges the receipt of the following sums, viz.

June 8, 1836. Tyrrel County, N. C., per Protestant Episcopal Press, $1 00.

June 13. A collection made in St. Paul's Chapel, New-York, on Sunday morning last, after a sermon by the Rev. H. R. Peters, 127 74.

June 14. From a member of St. John's Chapel, New-York, by the Rev. Dr. Anthon, 5 00—From new subscribers, &c., 6 00. Total, $139 74

THOMAS BROWNING, *Treasurer,*

PROTESTANT EPISCOPAL TRACT SOCIETY.

THE subscriber as Treasurer of the Protestant Episcopal Tract Society, acknowledges the receipt of the following sums, viz.

June 10, 1836. From the Auxiliary Tract Society, East Haddam, Conn., per B. D. Wright, $500—From two new subscribers, 5 00. Total. $10 00

THOMAS BROWNING, *Treasurer,*

SEMINARY LIBRARY.

From Messrs. Swords, Stanford, & Co., a copy of Bishop White's Memoirs of the Protestant Episcopal Church, &c.

On part of Committee, J. MCVICKAR.

THE Subscriber gratefully acknowledges the receipt of five dollars, for the poor, from a lady, by Dr. B., through Swords, Stanford, & Co. It could not have been received at a more acceptable time.

June 13, 1836. LOT JONES, 192 Allen-st.

THIRD MISSION STATION.

THE Subscriber, as City Missionary, acknowledges with pleasure the receipt of $10 00 from J. D. Beers, for the benefit of the Third Station—Also $3 00 from Henry Beare for the same object.

E. B. KELLOGG, 401 Hudson-street.

New-York, June 13, 1836.

PRESS DEPOSITORY,

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending June 16th, from the following persons, viz.

Charles Sturdivant—John H. Burton—Rev. J. W. James—Thomas T. Hays—P. E. Demill, *with remit.*—Rev. E. Punderson, *with remit.*—Phineas Attwater—Joseph Gill—Wm. Pitkin, *with remit.*—Rev. John L. Watson—Postmaster, East-Berkshire—A. E. Miller, *with remit.*—Alexander Glennie.

Received by the Gen. Prot. Episc. S. S. Union.

Right Rev. J. Kemper, D. D.—Rev. J. W. James—Rev. Dr. Burroughs—Rev. D. Cobid, *with remit.*—Rev. E. Punderson, 2, one *with remit.*—Rev. J. H. Wingfield—Rev. J. T. T. Moody—Mrs. Edward P. Livingston, *with remit.*—Miss A. B. Shaw—Miss Charlotte Ruan, St. Croix, *with remit.*—James M. Steed—Postmaster, Sunburg, Pa.

TO EDITORS.

THE Subscribers offer for sale, cheap, the back numbers and volumes, engravings, plates, subscription list, &c. of the Protestant Episcopal Pulpit, a monthly publication.

Inquire of, or direct to, J. C. Smith, 65 Wall-street, New-York.

ANN MOORE, Adm'x.
JESSE C. SMITH, Adm'r. } of JOHN MOORE, deceased.

3t.

BIBLE QUESTIONS.

"QUESTIONS on Select Portions of the Historical Books of the Old Testament, for the use of Families, Bible Classes, and Sunday Schools. By the Rev. J. F. Schroeder." For sale at the Protestant Episcopal Press.

The part, containing questions on the HISTORY OF DANIEL, is just published; and is offered at four dollars per hundred copies.

Persons sending orders will please address, *post paid,* LEWIS SHERMAN, at the Protestant Episcopal Press, New-York.

☞ The part containing questions on the BOOK OF GENESIS, from the creation of the world to the call of Abraham, will be published and for sale next week.

June 8, 1836.

1834. '*No man in America,*' says the worthy doctor, '*would* DARE *to advocate a church establishment.*' Indeed! Dr. Dwight did so, and yet died a natural death. Has voluntaryism operated so fearful and deadly a change in America, that a man would not now be safe in doing what was done by Dr. Dwight? I know that a man is not safe, *and Dr.* —— *knows it too*, who dares to plead there for the emancipation of the slave; but can it be true, that in the land which is, by way of eminence, the land of liberty, my house would be burnt, and my property pillaged, and my life endangered, if I should take up Dr. Dwight's language, and plead for the establishment of religion? I have no objection to Andover professors, or any other Americans, making any sort of assertions which their taste will allow. I have no objection to the curious assertions even of the orator at Glasgow; only let it be understood that these gentlemen are speaking merely as individuals. If they come here as representatives of the American Bible Society, unless the authority to make such speeches be conferred by that Society, they travel beyond their commission.

MICHIGAN.—The following communication was not received in time to be inserted under the proper head.

MR. EDITOR.—I was somewhat struck with the fact, that "V." did not notice *my* objection to the procedings of the New-York Standing Committee. I am yet more surprised that "Caution" has, in the most studied manner, made the same omission. My objection is this: the committees had no right to allege against the bishops, that they had not done what the canon does not require them to do. They might ask whether the bishops had fulfilled the canon, not whether they had done more? In regard to all notions and propositions beyond the letter of the canon, the bishops—a majority of them—had the right to determine for themselves what was proper and expedient in their department of the business; and the New-York Standing Committee did wrong in trenching on that right. This is a plain principle; and I suppose that neither "V." nor "Caution" will gainsay it. The Connecticut Standing Committee have fallen into much the same error; adding thereto insinuations concerning the Assistant Bishop of Pennsylvania, such as would entitle any other clergyman—what shall I say?—to be pitied as well as blamed—or better perhaps, to be laughed at most heartily. Verily, Mr. Editor, I never perused so authentic a solemn farce, as the redoutable manifesto of the Standing Committee of the Diocese of Connecticut. How benevolent was it in "Caution," how truly like a friend in need, to pass the compliments, "*good* old Connecticut," "good company!" Such "good" deeds are absorbent of all the honor that can be poured upon them!

CANDOR.

P. S. "V." complains of the anonymous press. Why then does he add to the evil, so crying, and *so cried at* by him, by appearing anonymously himself?

BIBLE AND COMMON PRAYER-BOOK SOCIETY.—Mr. R. P. Williams has addressed a letter to the Treasurer from St. Louis, enclosing $2 for Prayer-books furnished by Bishop Kemper. Mr. Williams had travelled nearly 700 miles, chiefly on foot, in remote parts of the State; and states that the Prayer-books were received with great delight, and awakened, in some instances, a desire for missionary aid.

GREECE.—The Corresponding Secretary of the Missionary Association in the General Theological Seminary has lately received a letter from the Rev. Mr. Bryant, one of our missionaries at Athens. Mr. B. says that the mission was never in a more flourishing condition than at present; that the benevolent intentions of its patrons are properly understood and appreciated; that they have called forth the praise of kings, and statesmen, and bishops, as well as the humbler gratitude of the widow and the orphan; and that the fame of the mission has gone abroad throughout the country, and excited a desire in other cities and villages to be included in the benevolent sympathies of our Church, and participate in her liberality.

THE CHURCH.—We are glad to find our intelligent contemporary, the Church Advocate, distinctly expressing an opinion respecting the Church, which in all our editorial labors we have kept steadily in view. It is, that the grand end or object for which the Church was instituted on earth, was the preservation and dissemination of TRUTH, and that this TRUTH is the means by which salvation is effected. The end at which we aim is happiness, the only way to happiness is goodness, and the sure guide to goodness is truth. Thus TRUTH is the grand means of salvation, to which all other means, including the Church, the ministry, and the sacraments, are subsidiary. In proportion as this simple view is embraced, all disputes respecting the validity and invalidity of ordinances, and the nature and effect of the sacraments, will disappear, or cease to produce acrimony. Wherein, for instance, consists the efficacy of the Lord's supper? We answer, it is a perpetual monument and a vivid exhibition of TRUTH—of those sublime truths which are peculiar to revelation, which are there described as "the bread of life," and which were embodied and manifested to men in the sacrifice on the cross. In the Bible this TRUTH is largely amplified, in the sacraments it is powerfully concentrated, and for its effectual preservation and exhibition a ministry has been appointed to be continued by succession to the end of the world. In this view there is nothing unintelligible, nothing mystified, while at the same time the Church is seen to answer a most important agency in the work of human redemption. The ministers of CHRIST are not vehicles for the transmission of some undefinable and mysterious influences on the souls of those to whom they minister; but they are simply the guardians, expositors, and administrators of that TRUTH which was embodied and manifested in the life, death, resurrection, and ascension of CHRIST JESUS, which is revealed in the letter of Scripture, and symbolized in the sacraments of the Church. The sentiments which we have at different times expressed in regard to the ministry and sacraments of the Church, are resolvable into this simple view, and have ever been connected with it in our mind. We have brought them out with less frequency and distinctness than we otherwise should, out of deference to the better judgment of those who have more sublimated views respecting the ministry than is given to our feebler faculties to comprehend. It is some solace, however, to know that no alloy of ours has impaired the reputation of the Churchman in the judgment of those without, a late number of the Presbyterian ascribing to us the honor of being "*intensely* Episcopalian." It is a still higher gratification to find the view by which we have been governed plainly avowed by so able a defender of the distinctive principles of our communion as the correspondent of the Church Advocate. And while we keep to our motto, "The Church, the pillar and the ground of truth," we beg him to adhere to, and follow out his principle, that the *end* or *final cause* of the Church is the conservation and dissemination of TRUTH.

THE FINAL CAUSE OF THE CHURCH.

"Such is the happy phrase which I think a Lutheran (Gerhard in his *Loci Communes*) employs, to introduce his ideas respecting the value of the Church. If those who object to strenuousness upon the Church as a theme for discussion, would forget or look away from some imaginary consequences to which sound premises lead them, and dwell rather on this final cause, they would not so often and so rashly denounce attachment to the Church as consummate bigotry. They suppose a membership in the Church essential to admittance into heaven, and hence, the moment they discover any tendency in an argument to deprive any individual of Church membership, they recoil from it with pious horror. They can do this while they do not hesitate to believe that most of mankind are on the road to ruin, or that CHRIST died but for a few: without one pang of regret, perhaps, shut the gates of heaven's mercy to millions, and then turn and assail some who shut *not* heaven, but merely the door of the visible Church; or more correctly, not shut it, but suppose that it has not been opened by many, who will not enter the door, but choose to climb up some other way.

"Now the real truth of the matter is, that the Church was not designed *directly* for the salvation of a single soul. The grand design of the Church is to keep, maintain, and diffuse that *truth*, which under the blessing of GOD's good Spirit, will sanctify a man, and make him meet for the inheritance of the saints in light. So the Church cannot be said to save souls, but rather to save that truth, which, the SPIRIT co-operating, can accomplish this blessed work.

"Well, then, cannot a man be saved without the Church if he come in contact with saving truth, and the SPIRIT seal to him instruction from it? Surely he can. But suppose all mankind were left to such a hap-hazard dependence for salvation—suppose that there was no *society* to be a pillar and basis of divine truth, as Paul says the Church was designed to be—that the truth were left to float about by itself, and find its way down to future times as it could. Humanly speaking, could such truth survive? No; it would be lost amid the relics of ages rolling by, and a few centuries would find it like the system of Plato, which thus left, can boast in its translator, Taylor, of *one* disciple in modern times.

"But the Church keeps the truth alive when generation after generation disappears. A divinely constituted society, which by its nature and its ceaseless succession of officers and members, makes its own existence perpetual, in the same way it makes perpetual that truth which is intrusted to its sacred keeping.

"How contrary, then, to sound policy and philosophy, as well as charity, to call a devotee to the Church a bigot, a slave to forms and ceremonies, one who has the form of godliness without its power. The salvation of the soul is the most momentous of all subjects for human thoughts. Truth is the instrument which accomplishes that salvation. The Church is "the witness" to testify to the integrity of that instrument, and "the keeper" to preserve it from all harm. To love the Church, then, is to love man's best welfare—to love, to sustain this Church in its utmost purity, is to love man's best welfare with a proportionate zeal. Singular, then, as it may seem to the inconsiderate, the ardent and intelligent lover of the Church is so far from being a bigot, that he is the greatest philanthropist on earth."

CLERICAL CHANGE.—The Rev. Silas Blaisdell has removed from Ashfield, Mass., to Norwich, Conn., and changed his canonical residence.

NEW DIVINITY.

"Indeed we know that men have been admitted into her [the Protestant Episcopal Church] ministry who have as little congenial feeling for her thirty-nine articles as they have for the Westminster Confession. Men who sympathize with the theological speculations of New-Haven, are already in her pulpits, and the beginning once made, it is easy to foresee that their number will gradually increase, and that the leaven will diffuse itself through the whole lump. All is now quietude and peace; but the day of conflict must come, and we confidently predict that it will come.—*Presbyterian.*

The Presbyterian, regardless of the distinction between the English Dissenters and the primitive Reformers, thinks that the thirty-nine articles are from the same mint with the Westminster Confession; in other words, that they teach high Calvinism. No wonder, then, that he thinks there are many in our ministry who dislike the thirty-nine articles. As to the theological speculations of New-Haven, we should have no fear of their progress if a hundred of Dr. Taylor's disciples could obtain admission into our ministry. These speculations are a forced but ingenious attempt to reconcile the full and practical recognition of the doctrine of moral accountability with the theory of high Calvinism; a mere struggle of common sense to escape from a prison in which it was perpetually manacled and in danger of suffocation. Once leave men at liberty, as the thirty-nine articles do, to receive the truths of divine agency and moral accountability, without binding them to *any* theory by which to reconcile them, and their quarrels, as to the *best* theory, will be neither long nor violent. Some may seek to unite them on the Calvinistic theory, others on the Arminian, while others (and it may be with a deeper philosophy) will receive them as ultimate, independent truths, and be content to apply them both to practice, while the theorists of all classes are vainly wasting their strength to show the mode of their agreement. Under such a system the New-Haven speculations could never have arisen to notoriety; and, if they are introduced from without, will soon die a natural death, or be kept alive only to exercise the gladiatorial powers of a few metaphysical pugilists.

GERMANS.—An increasing solicitude is manifested in behalf of this portion of our adopted countrymen. A congregation collected in Boston by the labors of Professor Bokum, has been placed under the pastoral charge of the Rev. Mr. Smith, of the Hartwick Seminary, New-York, under the name of the United Reformed Lutheran Society. The organization and religious views of the society, it is said, *will harmonize with those of the Congregationalists.* There are great numbers of Germans in Illinois, whose spiritual wants Bishop Chase has laudably endeavored to supply. A subscription is now open for the collection of funds, to publish a German prayer-book, to which, we have heard it said, that Queen Adelaide, herself a German, has contributed twenty-five pounds sterling. The requisite amount is not yet collected. The following particulars are from the Tenth Annual Report of the American Home Missionary Society.

"*The general importance of home missions among the Germans of the United States.*—The German population of this country is estimated at quite one million and a half, or one-tenth part of the population of the whole country. A majority perhaps of these are native Americans; but from our long neglect to cooperate with them in the promotion of learning and religion, they have grown up in the midst of this nation a peculiar people. The children have retained the customs of their fathers, without the advantages which they enjoyed in their father-land, for intellectual and moral improvement. Hence it has come to pass, that a large portion of those who are by birth Americans, are but imperfectly acquainted with the English language, and their associations and usages are German. With these are mingled a great multitude of native Germans, whom the tide of emigration has borne to our shores.

To supply this whole population in their wide dispersion, in different States and Territories, there are now in the country about four hundred ministers connected with the Lutheran and German Reformed Churches, viz. about two hundred and fifty of the former, and one hundred and fifty of the latter. A large number of these ministers and their churches begin to be awakened to a sense of their responsibilities to their 'brethren, their kinsmen according to the flesh.' They are attracted by the example of the friends of home missions of other denominations, and admire the goodness of GOD in the blessings with which he has crowned the efforts of this Society. They desire to have part with us in these blessings, and are willing to bear with us the labors and sacrifices which are the conditions of their bestowment. They have, therefore, sought our co-operation, in a spirit which has commanded the respect and confidence of this committee, and which will, we doubt not, approve itself to the best affections of the religious community at large.

"There is thus opened to us, in our connection with the Missionary Societies of the German Reformed and Lutheran Churches, a new field of interest and of promise, whose importance can hardly be too highly appreciated. Here are elements of influence widely dispersed through the nation, which need only to be developed, to constitute one of the most powerful and permanent supports of our religious institutions, and of our benevolent endeavors to bless all nations with the saving health of the Gospel."

SUNDAY SCHOOL.—The anniversary sermon of the Protestant Episcopal Sunday School Union will be preached at St. George's Church, to-morrow evening, at half-past seven o'clock.

THE PRESBYTERIAN—A PLAGIARISM.—Who would suspect the honest editor of the Presbyterian of a *plagiarism*, and that too from his neighbor and the friend of his bosom, the Catholic Herald? But such is the fact. Speaking of the accessions to the Episcopal Church from Presbyterian ranks, with particular reference to Mr. Colton, he says,—

"While we have but little disposition to disturb their complacency, and feel certainly no envy of their [Episcopalians] seeming prosperity, truth compels us to say, that as far as our information extends, they have as little reason to be proud of their proselytes as the Presbyterian Church has reason to regret their desertion. No Presbyterian clergyman of mature judgment and official influence, as far as we can learn, has renounced his principles and swelled the ranks of Episcopacy. The proselytes are of a far different character."

Now every reader of the Catholic Herald must know that this is almost word for word the identical form which that liberal journal uses on every occasion of the desertion of a Romanist from the faith of his forefathers. The plagiarism is particularly unfair, as the Roman Catholics, from their known rage for proselytism, are entitled to the exclusive use of such language. We recommend the Catholic Herald, therefore, to stand upon his rights, and demand an apology from the Presbyterian for so unseemly a liberty.

AT the annual convention of the Congregational ministers in the State of Massachusetts, the Rev. Henry Ware, jr, was chosen preacher for the ensuing year. This choice has made much talk in Massachusetts, from the fact of Mr. Ware being a Unitarian.

THE corner-stone of St. Paul's Church, Hoboken, was laid on May 27, by the Right Rev. Bishop Doane, assisted by the Rev. Edmund Barry, D. D., Rev. Samuel Star, and the Rev. J. M. Ward, Rector of the church.

INTELLIGENCE.

BISHOP ONDERDONK'S PROPOSED ORDER OF VISITATION FOR THE PRESENT SEASON.

Fourth Sunday after Trinity, June 26, St. Michael's Church, New-York.

Fifth Sunday after Trinity, July 3, Fort Hamilton, 5 P. M.; Wednesday, 6, Sing Sing, consecration A. M., cofirmation P. M.; 7, do., institution.

Sixth Sunday after Trinity, July 10, Trinity Chapel, Staten-Isand, 5 P. M.

Seventh Sunday after Trinity, July 17, Westchester, A. M.; Eastchester, P. M.; 18, New-Rochelle; 19, Mamaroneck; 20, White Plains; Friday, 22, North Salem, ordination A. M., confirmation P. M.

Eighth Sunday after Trinity, July 24, Fishkill Landing, ordination, A. M., confirmation P. M.; Tuesday, 26, Ballston Spa; 27, Saratoga Springs; 28, Sandyhill; Saturday, 30, Granville.

Ninth Sunday after Trinity, July 31, Hampton; August 1, Whitehall; Wednesday, 3, Plattsburg; Friday, 5, Malone.

Tenth Sunday after Trinity, August 7, Potsdam; 8, Norfolk; 9, Waddington; 10, Ogsdenburg; 11, Morristown, ordination A. M., confirmation P. M.; Saturday 13, Brownville.

Eleventh Sunday after Trinity, August 14, Watertown; 15, Sacket's Harbor; 16, Pierrepont Manor, consecration A. M., confirmation P. M.; 17, do., ordination; Friday, 19, Constableville, consecration A. M., confirmation P. M.

Twelfth Sunday after Trinity, August 21, Oswego; 22, Fulton; Festival of St. Bartholomew the Apostle, Wednesday, 24, Moravia; 25, Homer, ordination A. M., confirmation P. M.; 26, M'Lean; 27, Aurora, consecration A. M., confirmation P. M.

Thirteenth Sunday after Trinity, Aug. 28, Waterloo; 29, Canandaigua; 30, Allen's Hill; 31, Penfield; Sept. 1, St. Luke's Church, Rochester; 2, Avon; 3, Genesee.

Fourteenth Sunday after Trinity, September 4, Mount Morris; 5, Dansville; 6, Wethersfield; 7, Warsaw; 8, Sheldon, ordination A. M., confirmation P. M.; 9, Le Roy. 5 P. M.; 10, Batavia, consecration A. M., confirmation P. M.

Fifteenth Sunday after Trinity, September 11, Darien; 12, Newstead; 13, Medina, consecration A. M., confirmation P. M.; 14, Grace Church, Lockport;* 15, Lewiston, A. M.; Niagara Falls, 4 P. M.; Saturday, 17, Fredonia, consecration A. M., confirmation P. M.

Sixteenth Sunday after Trinity, September 18, Mayville; 19, Jamestown; Festival of St. Matthew the Apostle, Wednesday, 21, Ellicottville, ordination A. M., confirmation P. M.; 22, Olean.

Seventeenth Sunday after Trinity, September 25, Bath, consecration A. M., confirmation P. M.; 26, Pen-Yann, consecration A. M., confirmation P. M.; 27, Hector, consecration A. M., confirmation P. M.; 28, Johnson's Settlement; Festival of St. Michael and all Angels, 29, Danby, consecration A. M., confirmation P. M.; 30, Candor, consecration A. M., confirmation P. M.; Oct. 1, Binghamton.

Eighteenth Sunday after Trinity, October 2, Harpersville.

Nineteenth Sunday after Trinity, October 9, St. James' Church, New-York; Wednesday, 12, Ulster, Ulster county, ordination A. M., confirmation P. M.; Friday, 14, St. Peter's Church, Albany.*

The Bishop has been unavoidably compelled, much to his regret, to omit a few parishes which have not been visited since 1833, and in which special Episcopal services are not required. He will, however, perform with pleasure, any services in addition to the above, which may be asked of him, provided they are not inconsistent with punctually discharging those appointed.

Where an ordination is to be held, the candidate is expected to see that the proper number of presbyters, two at least, is in attendance.

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* Where there is more than one church in the same place, appointments for confirmation are made for the different churches in different years.

VISITATION OF THE BISHOP OF CONNECTICUT.

FOR the purpose of attending the anniversaries of the *Sunday School Union*, and of the *Board of Domestic and Foreign Missions*, the Right Rev. Bishop Brownell has been induced to change the order of his visitation in some of the parishes of Fairfield county. It will *now* stand as follows, viz.:—

June 14th and 15th, Bethlehem, (convocation.)
June 16th, Woodbury, at 2, P. M.
" 17th, Roxbury, at 2, P. M.
" 18th, Bridgewater, at 2, P. M.
" 19th, Brookfield, at 10, A. M.
" " Danbury, at 3, P. M.
" 20th, Reading, at 2, P. M.
" 25th, Westport, at 2, P. M.
" 26th, Norwalk, at 10, A. M.
" " Wilton, at 3, P. M.
June 27th, Ridgefield, at 11, A. M., (ordination.)
" 28th, New-Canaan, at 3, P. M.
July 3d, Greenwich, at 10, A. M.
" Stamford, at 3, P. M.
" 5th, Fairfield, at 11, A. M., (ordination.)

N. B. The clergy and parishes are desired to take notice of the changes in the above order of visitation.

Hartford, May 30, 1836.

Convention of North Carolina.—We have received the Journal of the proceedings of this body, which assembled in Newbern, May 4th, 1836. The Bishop of the Diocese, thirteen clergymen, and nineteen delegates were present during the session of the Convention.

The convention sermon was preached by the Rev. Mr. Freeman, from Acts ii. 42.

The Bishop, in his address, says, that, persuaded that "to have a permanent," the diocese "must secure a *native clergy*," he has recommended the appointment of a Theological Professor in the Theological School of North Carolina, with as little delay as possible. The same measure was advised by a committee to whom the subject was referred, and determined upon by the Convention.

The charter granted by the General Assembly of North Carolina to the Episcopal School was accepted. The committee raised on the subject of the school, report that "it is at this time in a sound and advancing state." From the report of the chaplain, we learn that on the late visit of Bishop Ives to England, "the Society for Promoting Christian Knowledge," and "the Society for Propagating the Gospel in Foreign Parts," presented the Episcopal School of North Carolina with a complete set of all their publications, which embrace nearly all the religious school books used in many public schools in England.

The Committee to whom the subject was referred made the following report:—

"The Committee on the State of the Church within the Diocese of North-Carolina respectfully report, that amidst many pleasing indications of continued favor from above, and which call for special tribute of devout acknowledgment, none can be regarded by the Committee with livelier sentiments than the restoration of our beloved Diocesan to constitutional health and vigor. The cloud which, on this point, had slowly gathered over the Church, and already had filled our hearts with sorrow, through the tender mercy of GOD, has been dispersed, and we are again permitted to unite in counsel with the visible head of this section of the Church,—the bond of its union, the seat of its dignity, and the rallying point of its best feelings and affections. May this instance of Divine goodness be duly appreciated by all, and may it furnish to all new and efficient motives to cultivate those endearing principles of subordination, without which, neither peace can be secured in this world, nor happiness in that which is to come. The interesting address of the Bishop, with the leading documents, which have been submitted to this Convention, will doubtless be published, and made accessible to all the members of the Church. Upon these your Committee has only to remark, that the statistics they exhibit furnish evidence of a steady progression of that holy cause which is identified with the best, because, eternal, interests of men. From these documents it appears, that during the past year, there have been engaged within the several departments of our great work 11 presbyters and 5 deacons, and that the aggregate number of Baptisms reported by these is 164; of Confirmations in the Congregations thus far visited by the Bishop, 50; of additions to the Communion, 63; of Marriages, 40; of Burials, 52,—whole number of Communicants, 1034. It would appear also from these documents, that the tide of emigration, which continues to people with our citizens the South and West, has borne along no small number of those who are near to our hearts, and who, we trust in GOD, will prove the chosen seed for the extension of the Church and the furtherance of truth and righteousness in the region where they dwell. Among these, your Committee would do violence to the best feelings of the Diocese, were they to pass, without a specific notice, the removal from this State of the Rev. John Avery, D. D., long the presiding presbyter of our deliberative assemblies; and Professor Anderson, to whom the Church in this Diocese is greatly indebted for important services. Our only consolation in the loss of these gentlemen is, that it will prove the gain of the Church in a region where she is now struggling for existence against innumerable obstacles arising from ignorance, prejudice, and error.

"The place appointed for the next meeting of the Convention is St. John's Church, Fayetteville.

Southern Churchman.

Missions in the Dutch Reformed Church.—The foreign missionary operations of the Dutch Reformed Church have hitherto been carried on through the American Board of Commissioners for Foreign Missions. A separation of the existing relation, with a view to an independent organization on the part of the Dutch Church, is proposed, and will probably take place.—*Southern Churchman.*

Liberality—A lady, a communicant of Christ Church in the Borough of Norfolk, has presented to the vestry of that church a lot, with a building thereon suitable for a Sunday school room. The whole is estimated to be worth $3000.—*Ib.*

Clerical Change.—The Rev. Henry Payne, of the Diocese of New-York, has accepted the appointment of missionary to the parishes in Springfield and Urbana, and is expected to commence his duties this month.—*Gambier Observer.*

NOTICE.

CITY MISSION—THIRD STATION.

THE Rev. E. B Kellogg, Missionary Third Station, until further notice will officiate as follows every Sunday:—

Morning.—At half-past ten, in the school-room corner of Varick and Canal streets, Protestant Episcopal Public School Building.

Afternoon.—At half-past three o'clock, in the public school room corner of Washington and Spring-streets, opposite the Clinton Market.

Evening.—At eight o'clock, Hammond-street, near Fourth-street.

Emigrants, strangers, young men and women, and all unprovided with seats in other churches are invited to attend. Sunday schools are connected with the above places—opening morning at nine o'clock, afternoon two o'clock.

Parents and guardians residing in the neighborhood are requested to use their influence to send children to the schools.

WILLIAM R. WADSWORTH.

June 9th, 1836.

NOTICE.

SPIRIT OF MISSIONS.—The Protestant Episcopal Press have undertaken the publication of the Spirit of Missions, by the appointment of the Special Committee of the Board of Missions on the missionary paper, and will receive subscriptions, *post paid*, at their office, 46 Lumber-street, New-York. The following agents have been appointed to receive subscriptions in different sections of the Union, viz. Rev. William Croswell, Boston; Robert Graffin, No. 12 Pear-street, Philadelphia; Joseph Gill, Richmond, Va.; and A. E. Miller, Charleston, S. C. The price of the Spirit of Missions is *one dollar* per annum; and *must, in all cases, paid in advance.* tf.

NOTICE.

Standing Committee of the Diocese of New York.

Communications intended for this Committee, which require a speedy action, should be addressed to the President, Rev. Wm. Berrian, D. D., Varick street.

W. CREIGHTON, Secretary.

MARRIED:

At Christ Church, Walton, on the evening of the 6th instant, Thomas J. Ogden, M. D., of that place, to Miss Eliza B. Eagle, daughter of Henry Eagle, Esq., New-York.

OBITUARY.

DIED, on Thursday morning, the 9th instant, of consumption, Miss Caroline M. Thomas, in the forty-fourth year of her age. A pious, exemplary, and humble believer in CHRIST JESUS our Lord, who, we doubt not, has gone to enjoy the "rest that remaineth for the people of GOD."

ACKNOWLEDGMENTS.

FOREIGN MISSIONS.

SINCE the last public acknowledgment, the Committee have received, by the hands of the Right Rev. Bishop Doane—

Offerings of the Church from St. Mary's, Burlington, N. J., for Persia, $10 00; for China, 10 00; New-Zealand, 10 00; Africa, 25 cents—Children of the Sunday school of St. Mary's Burlington, for China, 6 15; for Greece, 5 06—The missionary box of a small family, for China, 5 00—From his own family, one quarter, for China, 13 00; 59 46.

From the Sunday School of Plattsburg, Clinton County, N. Y., for Mrs. Hill's school in Greece, 5 00—By the hands of Mrs. Lucy W. Darcy, Treasurer, contributed by the Juvenile Missionary Society of Christ Church, Middletown, Conn., for Greece, 10 00.

The pledges given at the Church of the Ascension, on the evening of Easter Sunday, having, so far as the same have matured, been paid to the Treasurer, (the principal part almost immediately after the collection,) he would acknowledge the receipt of the following sums: From P. G. Stuyvesant, $500 00—Samuel Ward, 250 00—J. P. Stagg, 100 00—Fred. S. Winston, 100 00—Henry Cary, 100 00—Robert Dyson, 50 00—G. T. Fox, jr., 50 00—Thomas Otis, 50 00—J. F. De Peyster, 50 00—Henry Ibbotson, being one instalment of his pledge for one hundred dollars, 25 00—Rev. Dr Eastburn, 25 00—Lewis Curtis, 25 00—Mrs. Warner, 10 00—W. H. Seymour, 10 00—J. Benjamin, 10 00—Miss Hoffman 10 00—H. A. Beach, 10 00—A. Hamilton, 10 00—Mrs. J. Pintard, 5 00—D. H. Hoyt, 5 00—John E. Earle, 5 00—M. Hoffman, 5 00—S. Tongey, 5 00—D. Mallory, 5 00—Rev. Dr. Anthon, 5 00; and various minor sums under five dollars, amounting to 14 00, and making a total as received of 1434 00.

By the hands of the Rev. Secretary and General Agent the following sums: From a mite society in Rock Creek Church, District of Columbia, through Mrs. Wiltburger, for Mrs. Robertson's school at Syra, $10 00—From J. J. Stull, Esq., Treasurer of the Auxiliary Missionary Society of Christ Church, Georgetown, D. C., through Rev. Mr. Hawley, 61 00—From Mrs. Richard Potts, of Frederick City, Md., for the mission school at Athens, 5 00—From Mr. Johnson, 4 50—Mrs. Maria Tyler, 1 00—From Miss Swearingen, 16 00—B. Johnson, 1 05—Miss Hannah Johnson, of Frederick City, Md., 35 cents; all contributed for Mrs. Hill's school at Athens—From the Sunday School of St. Paul's Church, Brooklyn, Long Island, for foreign missions, 15 00; 113 90.

By the hands of the Rev. Dr. Cutler: From a lady of St. Ann's Church, Brooklyn, for the Persian mission, $3 00—From a family of children of Trinity Church, Plattsburgh, for Mrs. Hill's school at Athens, 2 00; 5 00.

By the hands of the Rev. R. Rossiter, Rector of St. Peter's Church, Monroe, Conn. From the Missionary Association of that Church, $9 00.

Through the Protestant Episcopal Press: From Miss Jones' class, in Trinity Church Sunday school, Washington, D. C., for Greece, 5 00—Offerings of children of the same school, for Africa, 5 00; 10 00.

By the hands of the Rev. Secretary and General Agent: From Miss Juliana Berkeley, of Virginia, for the Greek mission, 5 00—From Mrs Stoll, of Philadelphia, received by Mrs. Hill, for the infant school at Athens, 25 00—From the same lady, for the instruction of female teachers in Mrs. Hill,s school at Athens, 50 00; 80 00.

From Thomas Robins, Esq., Receiving Agent for Pennsylvania: From the "Male Society of Grace Church, Philadelphia, for the promotion of Christianity," per William H. Newbold, Secretary, for foreign missions, 250 00—From the "Female Bible Society of Philadelphia," 100 00 for Greek mission press department, under the care of Rev. Dr. Robertson, and 100 00 for the China mission, per Mrs. Sarah Keen, Treasurer—From the Missionary Association of St. James' Church, Philadelphia, per Dr. William S Coxe, for the China mission, 125 00—Collected in St. James' Church, Philadelphia, for foreign missions, after a sermon by the Secretary and General Agent, per D. B. Carter, Esq., 79 75—The Missionary Society of Bangor Church, Churchtown, Lancaster County, Pa., per Rev. Levi Bull, for Greek mission, 20 50; 675 25.

The Missionary Society of St. Thomas' Church, Morgantown, Berks County, Pa., per Rev. Levi Bull, for Greek mission, 7 00—The Missionary Society of St. Mary's Church, Chester County, Pa., per Rev. Levi Bull, for Greek mission, 83 00—Mrs. Lydia Bull, being the profits on a tract, per Rev. Levi Bull, for Greek mission, 13 64—Collected in Trinity Church, Easton, Pa., for foreign missions, per Rev. Mr. Rogers, 5 00—The Sewing Society of Christ Church, Meadville, Pa., for China mission, per Rev. Thomas Crumpton, 20 00—The children of the Sunday school of Christ Church, Brownsville, for the Greek mission, per Rev. Mr. Freeman, 4 33; 132 97.

Whole amount, 2534 58

June 13, 1836. HENRY CARY, *Treasurer.*

DOMESTIC MISSIONS.

THE Treasurer of the Domestic Committee of the Protestant Episcopal Missionary Society acknowledges the receipt of the following sums since his last report of the 8th instant:—

From the monthly missionary "offerings" of St. Thomas' Church, Taunton, Mass., for the quarter ending May 1, 1836, for the missionary bishop, Dr. Kemper, by the Rev. S. Hassard, $44 00—From Mrs. Richard Potts, Frederick City, Md., for the Valley of the Mississippi, by the Rev. Dr. Milnor, 10 00—From Joseph Skinner, Esq., of North-Carolina, for domestic purposes, by the hands of Swords, Stanford, & Co., 4 76—From Trinity Church, Natchez, Miss., in addition to the sum reported by the general agent in May last, 55 00—From the Missionary Association of St. Peter's Parish, Monroe, Conn., by their rector, the Rev. Rodney Rossiter, for domestic missions, 16 00.

June 15th, 1836. JAMES SWORDS, *Treasurer.*

The Treasurer will take it as a favor if those persons who gave pledges on Sunday morning last, at St. John's Chapel, will have the goodness to send the amount of the same to the office of the Domestic Committee, No. 115 Franklin, near Chapel street, at any time from 9 A. M. to 2 P. M.

AUXILIARY NEW-YORK BIBLE AND COMMON PRAYER-BOOK SOCIETY.

THE subscriber, as Treasurer, acknowledges the receipt of the following sums, viz.

June 8, 1836. Tyrrel County, N. C., per Protestant Episcopal Press, $1 00.

June 13. A collection made in St. Paul's Chapel, New-York, on Sunday morning last, after a sermon by the Rev. H. R. Peters, 127 74.

June 14. From a member of St. John's Chapel, New-York, by the Rev. Dr. Anthon, 5 00—From new subscribers, &c., 6 00. Total, $139 74

THOMAS BROWNING, *Treasurer,*

PROTESTANT EPISCOPAL TRACT SOCIETY.

THE subscriber as Treasurer of the Protestant Episcopal Tract Society, acknowledges the receipt of the following sums, viz.

June 10, 1836. From the Auxiliary Tract Society, East Haddam, Conn, per B. D. Wright, $500—From two new subscribers, 5 00. Total. $10 00

THOMAS BROWNING, *Treasurer,*

SEMINARY LIBRARY.

From Messrs. Swords, Stanford, & Co., a copy of Bishop White's Memoirs of the Protestant Episcopal Church, &c.

On part of Committee, J. McVICKAR.

THE Subscriber gratefully acknowledges the receipt of five dollars, for the poor, from a lady, by Dr. B., through Swords, Stanford, & Co. It could not have been received at a more acceptable time.

June 13, 1836. LOT JONES, 192 Allen-st.

THIRD MISSION STATION.

THE Subscriber, as City Missionary, acknowledges with pleasure the receipt of $10 00 from J. D. Beers, for the benefit of the Third Station—Also $3 00 from Henry Beare for the same object.

E. B. KELLOGG, 401 Hudson-street.

New-York, June 13, 1836.

PRESS DEPOSITORY,

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending June 16th, from the following persons, viz.

Charles Sturdivant—John H. Burton—Rev. J. W. James—Thomas T. Hays—P. E. Demill, *with remit.*—Rev. E. Punderson, *with remit.*—Phineas Attwater—Joseph Gill—Wm. Pitkin, *with remit.*—Rev. John L. Watson—Postmaster, East-Berkshire—A. E. Miller, *with remit.*—Alexander Glennie.

Received by the Gen. Prot. Episc. S. S. Union.

Right Rev. J. Kemper, D. D.—Rev. J. W. James—Rev. Dr. Burroughs—Rev. D. Cobid, *with remit.*—Rev. E. Punderson, 2, one *with remit.*—Rev. J. H. Wingfield—Rev. J. T. T. Moody—Mrs. Edward P. Livingston, *with remit.*—Miss A. B. Shaw—Miss Charlotte Ruan, St. Croix, *with remit.*—James M. Steed—Postmaster, Sunburg, Pa.

TO EDITORS.

THE Subscribers offer for sale, cheap, the back numbers and volumes, engravings, plates, subscription list, &c. of the Protestant Episcopal Pulpit, a monthly publication.

Inquire of, or direct to, J. C. Smith, 65 Wall-street, New-York.

ANN MOORE, Adm'x.
JESSE C. SMITH, Adm'r. } of JOHN MOORE, deceased.

3t.

BIBLE QUESTIONS.

"QUESTIONS on Select Portions of the Historical Books of the Old Testament, for the use of Families, Bible Classes, and Sunday Schools. By the Rev. J. F. Schroeder." For sale at the Protestant Episcopal Press.

The part, containing questions on the HISTORY OF DANIEL, is just published; and is offered at four dollars per hundred copies.

Persons sending orders will please address, *post paid*, LEWIS SHERMAN, at the Protestant Episcopal Press, New-York.

☞ The part containing questions on the BOOK OF GENESIS, from the creation of the world to the call of Abraham, will be published and for sale next week.

June 8, 1836.

Imperfect in original

From the Parisian Breviary.

AT THE LAUDS.

ANT. JESUS cometh to the grave. It was a cave, and a stone lay upon it. JESUS said, Take away the stone. John xi.

Ant. Martha said unto him, LORD, by this time he stinketh, for he hath been dead four days. John xi.

Ant. JESUS saith unto her, said I not unto thee, that if thou wouldest believe thou shouldst see the glory of GOD? John xi.

Ant. JESUS cried with a loud voice, Lazarus, come forth. And he that was dead came forth. John xi.

Ant. He came forth bound hand and foot with grave-clothes; and his face was bound about with a napkin. JESUS saith unto them, Loose him. John xi.

CAPITULUM.—EZEK. XXXVII.

Thus saith the LORD GOD, Behold, I will open your graves, and cause you to come up out of your graves. And ye shall know that I am the LORD.

THE HYMN.

Open is the rocky tomb,
And a voice is in the gloom;
And a sound is on the ear;
And the dead that sound doth hear!
For GOD himself is near.

Amazing sight! the spirit now
Hath his former seat I trow;
For the dead doth stretch his hands
Through his swaddling bands,
Darkly groping for his way.
In the light of living day
Now forth he stands
With a stare,
Survivor of himself and heir.

His bonds about him broken lie,
And away old death doth fly,
Glad to resign his victory.
O LORD, this earnest of thy sway
Gives prelude of thy judgment day.
Thee we pray,
When we shall resign our breath,
Save us from the second death,
From the second death us save!
So may we, rising from the wintry grave,
Through everlasting spring,
The Father, Son, and Spirit sing. Amen.

Brit. Mag.

The Churchman's Sunday.

SWEET day, let not the clouds of earthly care
Come over thy calm brightness—let reproof,
And pale remorse, and sadness stand aloof;
Let nought of worldly strife, or ruder air,
Ruffle or rend the mantle thou dost wear;
The robe thou wear'st is all celestial woof.
Come from the grave with JESUS. Heaven's blue roof
Seems nearer earth, and all earth hath of fair
Is fairer. On thy calm and glassy floor
We sit, in commune sweet, thy riches blest
Recounting, and forget that we are poor.
Let us be bright to meet thee, angel guest,
With contemplations of enduring rest;
And with thee listen at the heavenly door.

Ibid.

WILLIAM WORDSWORTH, ESQ.

WE find in the British Magazine an address delivered by this distinguished poet, on occasion of laying the foundation-stone of a large school about to be erected in the village of Bowness, Windermere. The school was endowed so early as in the reign of Charles II., but the building, having fallen to decay, is to be replaced by the new edifice on a greatly enlarged scale, and with the most liberal and spacious accommodations, at the sole expense of John Bolton, Esq., a resident of Liverpool. The original trust deed directed that the fund should be used "for the finding and maintenance of an able schoolmaster, for teaching and instructing of youth within the said hamlets in grammar, writing, reading, and other good learning and discipline meet and convenient for them, for the honor of GOD, and for the better advancement and preferment of said youth," &c. These requirements furnished Mr. Wordsworth with the theme of his address. We give a part of it, merely premising that we do not understand what is said respecting Scriptural facts, &c. as designed to disparage the distinguishing truths of the Scripture, or its history as a vehicle of communicating them, but as designed simply to urge the importance of rendering these truths, however taught, as far as possible influential on the affections.

Now, my friends and neighbors, much as we must admire the zeal and activity which have of late years been shown in the teaching of youth, I will candidly ask those among you who have sufficient opportunity to observe, whether the instruction given in many schools *is*, in fact, *meet* and *convenient?* In the building about to be erected here, I have not the smallest reason for dreading that it will be otherwise. But I speak in the hearing of persons who may be active in the management of schools elsewhere; and they will excuse me for saying, that many are conducted at present so as to afford melancholy proof that the instruction is neither *meet nor convenient* for the pupils there taught, nor, indeed, for the human mind in any rank or condition of society. I am not going to say that religious instruction, the most important of all, is neglected; far from it; but I affirm that it is too often given with reference, less to the affections, to the imagination, and to the practical duties, than to subtile distinctions in points of doctrine, and to facts in Scripture history, of which a knowledge may be brought out by a catechetical process. This error, great though it be, ought to be looked at with indulgence, because it is a tempting thing for teachers unduly to exercise the understanding and memory, inasmuch as progress in the departments in which these faculties are employed is most obviously proved to the teacher himself, and most flatteringly exhibited to the inspectors of schools and casual lookers on. A still more lamentable error, which proceeds much from the same cause, is an overstrained application to mental processes of arithmetic and mathematics; and a too minute attention to departments of natural and civil history. How much of trick may mix with this we will not ask, but the display of precocious intellectual power in these branches is often astonishing; and in proportion as it is so, may, for the most part, be pronounced not only useless but injurious. The training that fits a boxer for victory in the ring, gives him strength that cannot, and is not required to be kept up for ordinary labor, and often lays the foundation for subsequent weakness and fatal disease. In like manner there being in after-life no call for these extraordinary powers of mind, and little use for the knowledge, the powers decay, and the knowledge within drops off. Here is then not only a positive injury, but a loss of opportunities for culture of intellect and acquiring information, which, as being in a course of regular demand, would be hereafter the one strengthened and the other naturally increased. All this mischief, my friends, originates in a decay of that feeling which our fathers had uppermost in their hearts, viz. that the business of education should be conducted for *the honor of* GOD. And here I must direct your attention to a fundamental mistake, by which this age, so distinguished for its marvellous progress in arts and sciences, is unhappily characterized—a mistake manifested in the use of the word *education*, which is habitually confounded with *tuition* or school instruction; this is indeed a very important part of education, but when it is taken for the whole, we are deceived and betrayed. Education, according to the derivation of the word, and in the only use of which it is strictly justifiable, comprehends all those processes and influences, come from whence they may, that conduce to the best development of the bodily powers, and of the moral, intellectual, and spiritual faculties which the position of the individual admits of. In this just and high sense of the word, the education of a sincere Christian, and a good member of society upon Christian principles, does not terminate with his youth, but goes on to the last moment of his conscious earthly existence—an education not for a time but for eternity. To education like this, is indispensably necessary, as co-operating with schoolmasters and ministers of the Gospel, the never-ceasing vigilance of parents; not so much exercised in superadding their pains to that of the schoolmaster or minister in teaching lessons or catechisms, or by enforcing maxims or precepts, (though this part of their duty ought to be habitually kept in mind,) but by care over their *own* conduct. It is through the silent operation of example in their own well regulated behavior, and by accustoming their children early to the discipline of daily and hourly life in such offices and employments as the situation of the family requires, and as are suitable to tender years, that parents become infinitely the most important tutors of their children, without appearing, or positively meaning to be so. This education of circumstances has happily, in this district, not yet been much infringed upon by experimental novelties; parents here are anxious to send their offspring to those schools where knowledge substantially useful is inculcated, and those arts most carefully taught for which in after-life there will be most need. This is especially true of the judgments of parents respecting the instruction of their daughters, which *I know* they would wish to be confined to reading, writing, and arithmetic, and plain needle-work, or any other art favorable to economy and home comforts. Their shrewd sense perceives that hands full of employment, and a head not above it, afford the best protection against restlessness and discontent, and all the perilous temptations to which, through them, youthful females are exposed. It is related of Burns, the celebrated Scottish poet, that once while in the company of a friend, he was looking from an eminence over a wide tract of country, he said, that the sight of so many smoking cottages gave a pleasure to his mind that none could understand who had not witnessed, like himself, the happiness and worth which they contained. How were these *happy* and *worthy* people educated? By the influence of hereditary good example at home, and by their parochial schoolmasters opening the way for the admonitions and exhortations of their clergy; that was a time when knowledge was perhaps better than now distinguished from smatterings of information, and when knowledge was more thought of in due subordination to wisdom. How was the evening before the sabbath then spent by the families among which the poet was brought up? He has himself told us in imperishable verse. The Bible was brought forth, and after the father of the family had reverently laid aside his bonnet, passages of Scripture were read, and the poet thus describes what followed:—

"Then kneeling down to heaven's eternal King,
The saint, the father, and the husband prays;
Hope springs exulting on triumphant wing,
That thus they all shall meet in future days:
There ever bask in uncreated rays,
No more to sigh or shed the bitter tear;
Together hymning their Creator's praise,
In such society, yet still more dear;
While circling time moves round in an eternal sphere.

From the (London) Christian Observer.

BISHOP OF LICHFIELD AND COVENTRY.

IT has seldom fallen to our lot to record a death more deeply or more generally lamented than that of the excellent prelate who forms the subject of this memoir. The name of Bishop Ryder has long been associated in the minds of good men of every denomination, both at home and abroad, with the cause of vital piety, and the best interests of the Church of England; and we doubt not that the regret occasioned by his removal has been coextensive with the knowledge of his personal qualities and of his public efforts in the service of religion.

In that part of the kingdom which formed the more immediate scene of his labors for the last twelve years of his valuable life, the sensation produced by his death has been of no ordinary kind: it may be truly said that this event, unlooked for beyond the circle of his private friends, has clothed a diocese in mourning; and the grief has been as real as the demonstrations of it have been universal. Had public testimonies been wanting to vindicate the estimation in which he was held, the sorrow and the tears of multitudes whom his kindness had won, or his charities had relieved, or his instructions had blessed and comforted, would have gone up, in secret, as a memorial before GOD—honorable alike to the Giver and the gift—of the grace bestowed upon His faithful servant. But in this instance, at least, the public voice has not *represented* only, but *expressed*, the private feeling; and the solemnites which struck the ear or met the eye, were not the formal announcement merely of the decease of a high ecclesiastical functionary, but the utterance of a sentiment which filled all hearts, "that the Church had lost one of the best of bishops, and the clergy and their congregations truly a '*father in* GOD.'" Hence, not in the cathedral city alone of the diocese, as is customary on such occasions, but in many of the principal towns, and even in some of the country villages, the tolling of bells on the day of interment, till a late hour of the night, solemnized his obsequies; and on the Sunday following the churches and chapels were hung in black; funeral sermons were preached very generally throughout the diocese; and not only the clergy and their families, but many also of the laity, put on mourning. To perpetuate, by some public record, the name of so revered a bishop, subscriptions were immediately set on foot for erecting a handsome monument to his memory in Lichfield Cathedral; and, together with this—as a memorial still more appropriate, as many thought, of his Lordship's pastoral character and useful labors—in building a church in a populous suburb of Birmingham, to be called after his name.

He died at Hastings, on Thursday, the 31st of March, after an illness which, though there is reason to think it had silently been undermining his constitution for the last two or three years of his life, had not assumed a decidedly serious character till within a few months of his decease. A total prostration of strength, accompanied with an organic affection of the heart, appeared to be the proximate causes of his death.

From the Church Advocate.

TACT.

TACT comes, I suppose, from the Latin verb *tango*, and applies, in its literal sense, to that niceness of physical touch and manipulation, which enables one to do delicate work with gentleness, ease, and skill. In this sense of the word, it may be applied to a surgeon, for whom, that he may be a facile and pleasant operator, no small degree of tact is indispensable. In a derivative or tropical sense, the word is not inappropriate, for one who has to be a mental physician—to probe mental wounds, and apply to them medicaments, which, though not agreeable at their first exhibition, become welcome from their salutary effects. In both these senses, it is obvious that *tact* implies no small degree of real benevolence; and genuine *tact* cannot exist without it. There is, however, what is called tact, which is unaccompanied by benevolence, nay, which flows from, and is controlled and guided by, complete and habitual selfishness. A man *e. g.* handles softly and warily the infirmities or prejudices of another, not to do that individual good, but to promote his own interested ends. Such a man has a cause to gain. He never pursues the downright, straightforward course of simple candor and unvarnished honesty, but he must go round and round his object—draw lines of circumvallation, like a military campaigner—or steal toward it craftily, like some of the worst beasts of prey. In this way he often gains a point by stratagem or semi-artifice, which he could not gain by a more open and manly course. And what to the ignorant of human nature may seem singular, instead of being mortified or vexed that he has to descend to such management, the man of *tact* congratulates himself upon the success of his schemes, and arrogates to himself no mean praise for his generalship.

This may answer for worldlings, whose standard of morality is not very high; but it becomes Christians to aspire to something loftier than a reputation for cunning. I know it is too frequent a reproach that we Christians make *faith* of much more account than *practice;* and that if a man be only rigid in orthodoxy, we allow him to escape with blemishes (at least) of moral conduct. Indeed, it is said, that those who make the highest pretensions to *inward* piety sometimes succeed very poorly in *outward* proofs of it—such proofs *e.g.* as James said were marks of "pure and undefiled religion"—the keeping one's self unspotted from the world, *i.e.* at a safe and goodly distance from all such petty arts, meannesses, and deceptions as are requisite for habitual and prosperous *tact.* It is time that the world's slanders were lived down, and that it were proved beyond denial, that the charge sometimes brought against Jesuits that dogmas and not morality are of great importance, is, in relation to sound Protestants, utterly and cruelly false. But this cannot be, unless Christians abhor the *very appearance of evil.* "Can a man take coals into his bosom, and not be burned?" If a Christian will hold even distant fellowship with the devices of the notoriously self-interested—if he will seek to carry his ends upon the maxims and after the fashion of "the children of this generation"—if he will truckle to, and be influenced by "the spirit of the world," he must expect to be judged as worldlings (in this respect not unfair) judge themselves. Worldlings know that ambition, self-interest, &c. are their motives. If they see a nominal Christian copying their modes of management, it is to be expected that they should think his motives no better, if as good, and that in consequence, pretend he never so much, his piety should be held cheap.

From the Gambier Observer.

RESURRECTION OF THE BODY.

THIS corruptible part of ours shall put on incorruption; our natural bodies shall be made glorious bodies, though we have lain a long time in the grave and bosom of the earth, mouldering and consuming away.

We all know that every night is the day's funeral; and what is the morning but the day's resurrection again, or like the setting of the sun at evening, which the next morning shall rise again? And we all know that when we set or put a root into the ground, that it must lie all the winter, and appear as dead; but in the spring-time we hope to see it revive, and show itself by virtue of the sun. Just so will it be with us at the day of our resurrection; for it is a most certain argument, that he that can do the greater work can do the lesser; for GOD, who did make the world and also man at first of nothing, can, at the day of our resurrection, make us perfect bodies again of something. Therefore, O LORD, I beseech thee, prepare me for the day of my death; and whether it shall be by the messengers of death or by the trumpet of the judgment, that at the last day, when I shall rise again, I may behold thy glorious majesty with all the royal army of holy martyrs and blessed angels, that I may not be found with a distracted and guilty conscience, nor with the reprobates call to the hills to cover me, nor unto the rocks to fall upon me; but that I may taste of thy endless mercy, and so be received into thy heavenly mansion.

Samuel Smith's Great Assize.

CHRISTIAN FIDELITY.

THE great business of the Christian in this world is to live for eternity—the main objects of this life have reference to the kingdom of GOD. If our first concern be to amass wealth, or to take care of it, to secure all the comforts which we desire for ourselves and our families, or to gratify some other passion whose influence may control us, and we give to religion and the soul only fragments of time and fractions of money, which can be spared without imposing any degree of constraint upon ourselves, are we living for ourselves or for GOD? Are we not exhausting life in the pursuit of that which is unworthy such devotion? Do we not sacrifice our greater interests for the less? How little satisfaction will be felt by us when at the close of life we shall be compelled to review our course, and discover that, although bound by solemn engagements to "spend and be spent for CHRIST," we have devoted our affections, our powers, and all our efforts to secular concerns. We may have amassed those perishing riches which GOD may make a curse instead of a blessing to our offspring: and feel that for this sordid portion we have been traitors to our Benefactor, and sold our souls to death.

How lovely is the following picture of the feelings and life of the devoted believer:—

"Before GOD, in his closet, he protests that he is a child, and that the interests of religion are dear to him. His family bear witness to the earnestness of his prayers for the Church. His face is seen foul with weeping, when Zion is covered with a cloud in the day of GOD's anger; and, again, his countenance brightens when the word of the LORD has free course, and is glorified. Like the father of Hannibal, he makes his children, as it were, swear eternal vengeance against the enemies of CHRIST; they see him more deeply interested in the concerns of CHRIST's kingdom than in any secular concern. By reading to them magazines, and other books of religious intelligence, he brings good news to their ears, and bids them rejoice with him. His neighbors are also invited to the feast; the hamlet is taught to sing; the village rejoices, and rings with the sound of salvation, and they of the city triumph in GOD. As he cannot eat his spiritual morsel alone, nor monopolize his gracious privileges, he exerts all his ingenuity to diffuse the savor of the knowledge of CHRIST. Like his divine Master, he cannot be hid—his work is his delight; his labor, his reward. If there be an ignorant soul in his vicinity, he endeavors to teach him, or to afford him the means of instruction. If there be an infidel or profligate, he cannot be at rest till he brings him in the Saviour's way, praying that that grace which conquered himself may exert its energy upon them. To the widows around him he imparts intelligence which will cause their hearts to sing for joy. The cottages of the poor are his favorite haunts: there he talks of the love of that Saviour, who for our sakes became poor. The afflicted frequently reckon his feet beautiful, as he approaches their beds of languishing, with good tidings on his lips. The hoary headed sinner trembles in his presence, and young debauchees hide themselves. Every avenue to the Gospel of GOD he carefully opens. His prayers, his purse, his books, his time, and his very life, are all consecrated to the service of that GOD, who gave his SON for his ransom, and his SPIRIT for his comforter and guide."

Southern Churchman.

From the Report of the Boston Aux. Education Society, 1836.

PRIVATE INFLUENCE OF THE MINISTRY.

WE think of a minister, chiefly, as a public preacher, and are apt to estimate him according to the public effect of his influence and labors. If we confine ourselves to this view of the ministry, however, we overlook one great object which CHRIST designed in it, and one method of ministerial usefulness which is of importance, but which, because of his hidden operation, is not always recognised, nor fully appreciated.

The private influence of the ministry may be illustrated by the character and method of the good performed by the physician.

Has any one written the chronicles of the healing art in this city? How many pains have been relieved,—how many burning brows have been cooled, and their throbbings hushed,—how much sickness has been cured that seemed to be unto death,—how many wearisome days and nights have been saved to the people, and tossings to and fro upon beds of agony,—how many families have, almost, received their dead raised to life again! Who has written the joy of their circles at the appearance of a beloved parent or child from a chamber of dangerous illness, at the table and fireside? Who has kept the number and recorded the bliss of the sufferers, when first they have walked forth under the fresh heavens, and the consciousness of coming back to life again, and pulsations of health leaping through the veins, at the first perception of the pure air, and the newness which all nature seemed to put on to welcome their going forth from death, have created that feeling of pleasure, respecting which the poet has so beautifully sung:—

"See the wretch who long has tost
On the thorny bed of pain,
At length repair his vigor lost,
And live and breathe again.
The meanest flowret of the vale,
The simplest notes that swell the gale,
The common sun, the air, the skies,
To him are opening paradise."

Such pleasures flow continually from the healing art; yet none but the GOD to whom belongeth the issues from death, and the happy subjects of those pleasures, bear witness to them. They come and go, like breezes of spring, but are followed by the fruits of health and life. When you think of the noiseless, unpretending course of a physician, and follow him in imagination into sick chambers, and think how often, by his assiduous skill, those places are made the gates of heaven, which at first seemed the gates of death—and think how many thousand hearts have been made glad of whom the world have known nothing—there appears to be a beauty, and even a sublimity, to say nothing of the inestimable benefits, in the healing art, which is fitted to awaken our admiration and love.

Now, the influence of a spiritual, faithful pastor among the families of his charge, is of the same nature. He does for the souls of his people what the physician does for the bodies of his patients. He goes to them, or receives them in the hour when conscience wakes up from her sleep of years, and cries to GOD, Thou hast set mine iniquities before thee, my secret sins in the light of thy countenance! He is with them when that sickness of heart, compared with which all pains are light, oppresses them, and every hope of comfort is excluded by the beginning of despair. He is the instrument of revealing to the soul that heavenly mercy which forgives all sin, that blood which takes out its stains, that hope which is life in death, and that peace of GOD which passeth all understanding. The first sensations of a sick man, at his recovery, are not to be compared with the feelings of one, who, for the first time, perceives the way of salvation by JESUS CHRIST, and stays himself upon the divine mercy while sinking into despair. It is chiefly in private that the minister is the instrument of such blessings; though, by his public work he prepares the minds of his people for his private efforts and success. He takes the mourners by the hand, and they who shrunk from the exposure of their private and sacred sorrows, pour out their souls before *him*, because he is to them in the place of JESUS CHRIST, who loved Mary and Martha, and wept at the grave of their Lazarus. He sits down by the dying bed; he stands on the verge of eternity with a passing spirit, assures the sinner of pardon upon repentance and faith, or soothes the fear and sustains the hope of the saint, as the scenes of eternity break in upon him. None but a minister knows the strange variety of occasions upon which he is called to impart joy or relieve sorrow. The kindness and love of GOD toward man appear, as well in the beautiful adaptation of the methods by which he comforts and saves him, as in the way of salvation.

Who then can estimate the private influence of a pious, faithful ministry? Like the unseen ministry of angels, it is noiseless, unappreciated by the world, and sometimes repaid by *injury;* but of such value in the estimation of the Saviour, that when he ascended on high, he honored his ascension, and blessed his people, with the gift of *pastors*, to succeed prophets and apostles, and the first evangelists of the Church. If churches and private Christians would be sanctified in the way which CHRIST has chosen for them, let them honor the pastoral office and its influences, and evermore prefer the light of the quiet stars and planets, to the shooting and startling light of those fires which are not in the number of the ordinances of heaven. Let the friends of an educated, pious, and able ministry be encouraged in support of this cause, by the thought that every faithful minister, raised up by their influence, is one of the first of heaven's blessings; and may the members of the Society themselves enjoy this blessing, in its full measure, till "the Lamb himself shall feed them, and lead them to living fountains of waters, and GOD shall wipe away all tears from their eyes."

Boston Recorder.

From the Christian Witness.

EARLY HISTORY OF AMERICAN EPISCOPACY.

IN the second volume of the Life of John Jay, page 163, is the following letter:—

To John Adams, Minister Plenipotentiary of the United States, at the court of London.

Office of Foreign Affairs, 31st March, 1785.

Dear Sir,—I have the honor of transmitting to you, herewith enclosed, a certified copy of an act of Congress of the 21st instant, instructing you to communicate to Mr. St. Saphorin, the high sense the United States, in Congress assembled, entertain of the liberal decision made by his Danish Majesty, on the question proposed to his minister by you, respecting the ordination of American candidates for holy Orders in the Episcopal Church, commonly called the Church of England.

Congress has been pleased to order me to transmit copies of your letter, and the other papers on this subject, to the executives of the different States; and I am persuaded they will receive with pleasure this mark of your attention, and of his Danish Majesty's friendly disposition.

I have the honor to be, with great respect and esteem, dear Sir, your most obedient and very humble servant, JOHN JAY.

The foregoing letter is not explained in any part of the volumes containing Mr. Jay's life; but light is thrown on it by the following extract of a letter from John Adams to the editor of the Boston Patriot, published in that paper in May, 1809.

"Mr. Weems, a young gentleman of liberal education, from Virginia, or Maryland, went to England, in hopes of obtaining holy Orders in the Church. He wrote a letter to me, as American minister in Holland, though he had never seen me, and indeed has never seen me since, bitterly complaining, not only of the stern refusal, but even of the rough treatment he had received from the English bishops, and even from the great Hurd. He desired to know if he could receive ordination from the bishops in Holland. There were no bishops in Holland; but there were Protestant bishops in Denmark. At the first meeting of the ambassadors, I asked Mr. De Saint Saphorin, the Ambassador from Denmark, whether an American candidate for the ministry could receive from the bishops in his country episcopal ordination; and whether any oaths, subscriptions, or professions of faith would be required; and whether the articles of the Church of England were sufficiently conformable to the faith of Denmark. "*Mon Dieu! Je n'en sais rien*,"—"My GOD!" said Saint Saphorin, "I know nothing of the matter; but if you desire it, I will soon inform myself." I thanked him, and should be obliged to him. In a shorter time than I could imagine, he came to inform me that he had written our conversation to the prime minister of his court, who had laid it before the king, who had taken it into consideration in his council, and had ordered it to be laid before the convocation, who had unanimously determined that any American candidate of proper qualifications, and good moral character, should, at any time, receive ordination from any bishop in Denmark, without taking any oath, or professing any other faith, but merely subscribing the articles of the Church of England. He even went so far as to say, that the king, if we desired it, would appoint a bishop in one of his islands in the West Indies, to accommodate American candidates. I wrote this to Mr. Weems, and it soon procured him a more polite reception from the English clergy. Indeed it laid the first foundation, not only of Mr. Weems' ordination, but of the whole system of episcopacy in the United States.

"I also wrote a history of it to Congress, who (instead of reprimanding me) ordered me to transmit their thanks to the king of Denmark, which I did afterward, through another indirect and informal channel, that of his ambassador at the court of London."

THE ZEAL THAT IS HEAVENLY.

LET us take heed that we do not sometimes call that zeal for GOD and his Gospel, which is nothing else but our own tempestuous and stormy passions. True zeal is a sweet, heavenly, and gentle flame, which maketh us active for GOD, but always within the sphere of love. It never calls for fire from heaven to consume those that differ a little from us in their apprehensions. It is like that kind of lightning which the philosophers speak of, that melts the sword within, but singeth not the scabbard. It strives to save the soul, but hurteth not the body. True zeal is a loving thing, and makes us always active to edification, and not to destruction. If we keep the fire of zeal within the chimney, in its own proper place, it never doth any hurt; it only warmeth, quickeneth, and enliveneth us; but if once we break out and catch hold of the thatch of our flesh, and kindle our corrupt nature, and set the house of our body on fire, it is no longer zeal, it is no heavenly fire; it is a most destructive and devouring thing. True zeal is an *ignis lambens*, a soft and gentle flame that will not scorch one's hand. It is no predatory or voracious thing; but carnal and fleshly zeal is like the spirit of gunpowder set on fire, that tears and blows up all that stands before it. True zeal is like the vital heat in us, that we live upon, which we never feel to be angry or troublesome; but though it gently feeds upon the radical oil within us, that sweet balsam of our natural moisture, yet it lives lovingly with it, and maintains that by which it is fed; but that other furious and distempered zeal is nothing else but a fever in the soul. To conclude, we may learn what kind of zeal in all cases universally it is that we should make use of in promoting the Gospel, by an emblem of GOD's own, given us in the Scripture, those fiery tongues that, upon the day of Pentecost, sat upon the apostles, which sure were harmless flames, for we cannot read that they did any hurt, or that they did so much as singe a hair of their heads.

I therefore shut up this with that of the apostle, "Let us keep the unity of the Spirit in the bond of peace." Let this soft and silken knot of love tie our hearts together, though our heads and apprehensions cannot meet; as indeed they never will, but always stand at some distance off from one another. Our zeal, if it be heavenly—if it be true vestal fire kindled from above—will not delight to tarry here below, burning up straw and stubble, and such combustible things, and sending up nothing but gross and earthly fumes to heaven; but it will rise up and return back pure as it came down, and will be ever striving to carry up men's hearts to GOD along with it. It will be only occupied about the promoting of those things which are unquestionably good, and when it moves in the irascible way it will quarrel with nothing but sin. Here let our zeal busy and exercise itself—every one of us beginning first at our own hearts. Let us be more zealous than ever we have yet been, in fighting against our lusts, in pulling down the strong holds of sin and Satan in our hearts. Here let us exercise all our courage and resolution, our manhood and magnanimity.

Cudworth.

THAT'S THE TRUE MODE.

IT is recorded of the late Hon. Hugh Nelson, of Virginia, long filling high and conspicuous stations, that, at an early hour of the Lord's day, before the office of the family altar, and before the morning meal, he convened the children and grandchildren in his household, and leading their exercises in the liturgy, trained their young lips to its responses, and their tender hearts to the most interesting preparation for the sanctuary. Parents, do you wish to prepare your little ones for the becoming and profitable use of the hour of public worship, what better plan can be suggested? Rest assured, that's the true mode.

PROTESTANT EPISCOPAL PRESS, PRINT.